

Greek Ollendorff Key

Bedwere

6th Revision



Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ,
ἐλέησόν με τὸν ἁματωλόν.

FIRST LESSON.

6.I. p. 17

A house. - The house. - Houses. - Of the house. - Houses. - The houses. - Of houses. - Of the houses. - A shadow. - The shadow. - Of the shadow. - To the shadow. - Shadows. - The shadows. - Of shadows. - Of the shadows. - To shadows. - A hearth. - The hearth. - Hearths. - To the hearth. - The hearth. - Hearths. - Of the hearths. - A door. - The door. - Of the door. - A door. - The doors. - To doors. - The doors.

6.II. p. 17

Οἰκία. - Ἡ οἰκία. - Τῆς οἰκίας. - Τῶν οἰκιῶν. - Τὰς οἰκίας. - Ταῖς οἰκίας. - Θύρα. - Θύρας. - τῇ θύρᾳ. - Ταῖς θύραις. - Τῶν θυρῶν. - Τὰς θύρας. - Θύραι. - Ἑστία. - Ἑστίας. - Τῆς ἐστίας. - Ἑστιῶν. - Τῶν ἐστιῶν. - Ταῖς ἐστίας. - Σκιά. - Ἡ σκιά. - Σκιάς. - Αἱ σκιαί. - Τῶν σκιῶν. - Σκιᾶς. - Τῇ σκιᾷ. - Σκιαῖς.

SECOND LESSON.

9.I. p. 18

A shadow. - The shadow. - The porch. - The porch of the house. - The porches of the house. - A shadow of a door. - A shadow of the door. - Shadows of the doors. - The shadows of the doors. - To the shadows of the houses. - A door. - The door. - The doors of the house. - Of the doors of the house. - The hearth. - The hearth of the house. - To the hearths of the houses. - Hearthes of houses. - The hearthes of the houses.

9.II. p. 19

Θύρα. - Ἡ θύρα. - Θύρα οἰκίας. - Αἱ θύραι οἰκίας. - Θύραι οἰκιῶν. - Αἱ θύραι τῶν οἰκιῶν. - Αἱ σκιαί. - Τῶν σκιῶν. - Ἡ σκιά τῆς οἰκίας. - Τῆς σκιᾶς τῆς οἰκίας. - Τῇ σκιᾷ τῆς θύρας. - Ταῖς σκιαῖς τῶν θυρῶν. - Ἑστία. - Τῆς ἐστίας. - Ταῖς ἐστίας. - Τῆς ἐστίας τῆς οἰκίας. - Τὰς ἐστίας τῶν οἰκιῶν. - Τὴν θύραν τῆς στοᾶς. - Αἱ σκιαί τῶν στοῶν. - Τὰς στοὰς τῆς οἰκίας. - στοὰ οἰκίας. - στοαὶ οἰκιῶν.

THIRD LESSON.

12.I. p. 21

A house has a door. - Houses have doors. - Have the houses doors? - They have not doors. - The house has not doors. - Has not the house a porch? - The house has not a porch. - The house has not a *porch*. - Have not the houses shadows? - They have not shadows. - The houses have not *shadows*. - The porch of the house has a shadow. - A door of a house - The doors of the house. - The hearths of the houses. - Have you a ball? - I have not a ball. - Have you not balls? - We have balls. - We have not the balls.

12.II. p. 22

Ἔχεις σφαῖραν; - Ἔχω σφαῖραν. - Οὐκ ἔχω σφαῖραν. - Οὐκ ἔχουσι σφαίρας; - ἔχουσι σφαίρας. - ἔχομεν σφαίρας; - ἔχομεν σφαίρας. - Σκιά. - Σκιὰ σφαίρας. - ἔχομεν σφαίρας. - Σκιά. - Σκιὰ σφαίρας. - ἔχει σκιάν ἢ σφαῖρα; - Ἡ σφαῖρα ἔχει σκιάν. - Αἱ σφαῖραι ἔχουσι σκιάς. - Ἡ θύρα τῆς οἰκίας ἔχει σκιάν. - Οὐκ ἔχει ἡ οἰκία θύραν; - ἔχει θύραν. - Ἡ οἰκία ἔχει θύρας. - Οὐκ ἔχει στοάν; - Ἡ οἰκία οὐκ ἔχει στοάν. - Οὐκ ἔχουσιν αἱ οἰκίαι ἐστίας; - ἔχουσιν ἐστίας. - Ἡ ἐστία τῆς οἰκίας.

FOURTH LESSON.

16.I. p. 24

What have you? - I have a ball. - What have we? - You have balls. - Have we not houses? - You have not houses. - Has the house doors? - Yes, it has doors. - Has the house a porch? - No, the house has not a porch. - What have you in the houses? - We have hearthes in the houses. - Who has the ball? - I have the ball. - We have not the ball. - The boy has balls. - Has not the door of the house a shadow? - Yes, it has a shadow. - What has the boy in the shadow of the house? - He has a ball.

16.II. p. 24

Σφαῖρα. - Σφῦραν. - Σκιάν. - Σκιὰ σφαίρας. - Ἡ σκιὰ σφύρας. - Ἡ σκιά τῆς σφύρας. - Ἐν τῇ σκιᾷ τῆς σφύρας. - ὁ παῖς. - Τί ἔχει ὁ παῖς; - ἔχει σφαῖραν. - Τίς ἔχει σφῦραν; - Ἐγὼ ἔχω σφῦραν. - Ἡμεῖς ἔχομεν σφύρας. - Οὐ ἔχομεν οἰκίας; - Ναί. - Οὐκ ἔχουσιν

αἱ οἰκίαι στοᾶς; - Οὐ, στοᾶς οὐκ ἔχουσιν. - Οὐκ ἔχουσιν ἐστίας;
 - Ναί, ἔχουσιν ἐστίας. - Τί ἔχετε; - Ἔχομεν σφύρας ἐν τῇ οἰκίᾳ.
 - Οὐκ ἔχει ὁ παῖς σφαῖραν; - Οὐ.

FIFTH LESSON.

21.I. p. 27

The ball - My ball - Not the ball, but the hammer. - Not the house, but the door. - A hammer and a ball. - The hammers and the balls. - I and the boy. - Not I, but the boy. - What has the boy? - He has my staff. - The boy has hammers and balls. - The houses have doors and porches. - Have not our houses hearths? - Yes, they have hearths. - What has my boy in the shadow of the door? - He has a staff. - Whom have you? - We have *you*. - You have not *me*, but my staff. - The boy has me in the door. - He has not *me*, but *you*.

21.II. p. 27

Βακτηρία. - Ἡ βακτηρία μου. - Βακτηρία μου. - Ἔχεις βακτηρίαν μου; - Τίς ἔχει τὴν βακτηρίαν μου - Ὁ παῖς ἔχει ἡμῶν τὰς βακτηρίας. - Οὐκ ἔχει τὰς σφύρας ἡμῶν; - Οὐ, τὰς σφύρας ἡμῶν οὐκ ἔχει. - Ὁ παῖς ἔχει σφύρας καὶ σφαίρας. - Τίνα ἔχει ὁ παῖς; - Ἐμὲ ἔχει. - Οὐκ ἔχει ἐμέ, ἀλλὰ σέ. - Ἡμᾶς οὐκ ἔχει. - Τί ἔχει; - Ἔχει τὴν βακτηρίαν μου. - Τί ἔχει ἡ οἰκία; - Ἔχει θύρας καὶ ἐστίας. - Οὐκ ἔχει στοᾶς; - Οὐ, στοᾶς οὐκ ἔχει. - Οὐκ ἔχει στοᾶς ἀλλὰ θύρας. - Ἐν τῇ σκιᾷ τῆς θύρας. - Ἐν ταῖς οἰκίαις. - Τί ἔχομεν ἐν ταῖς οἰκίαις; - Ἔχομεν βακτηρίας καὶ σφαίρας.

SIXTH LESSON.

25.I. p. 30

Who runs? - *I* run. - Not I, but you run. - You, and not I run. - Do you not run? - Yes, we run. - *You* run, but not we. - *I* do not run, but the boy (runs). - *You* run in the porches. - The boy does not run in the house, but in the porch. - We run in the porches of the houses. - You and I. - Your house. - Your boy has the staff. - Whom has the boy? - He has *you*. - He has not you, but me. - He has not us, but you. - He has not you, but your shadow. - *I* run and *you* run. - *We* run and *you* run.

25.II. p. 31

Ἡ σφαῖρά μου. - Οὐχ ἡ σφαῖρά μου, ἀλλ' ἡ βακτηρία μου. - Τίς ἔχει τὴν σφαῖράν σου; - Ὁ παῖς ἔχει τὴν σφαῖράν μου. - Ὁ παῖς οὐκ ἔχει τὴν σφαῖραν ἡμῶν. - Ὁ παῖς ἔχει τὰς σφύρας ἡμῶν. - Οὐκ ἐγώ, ἀλλ' ὁ παῖς. - Ὑμεῖς, οὐχ ἡμεῖς. - Οὐκ ἔχει ὁ παῖς τὴν βακτηρίαν μου; - Ὁ παῖς ἔχει τὴν βακτηρίαν σου. - Οὐ, τὴν βακτηρίαν μου οὐκ ἔχει. - Ὁ παῖς ἔχει σφύρας καὶ βακτηρίας. - Τί ἔχει ἡ οἰκία; - Ἐχει θύρας καὶ ἐστίας. - Ἐχει θύρας, ἀλλ' οὐ στοάς. - Τίς τρέχει; - Ἐγὼ τρέχω. - Οὐχ ὑμεῖς τρέχετε; - Οὐ τρέχομεν. - Ὁ παῖς τρέχει ἐν τῇ στοᾷ - Τρέχουσιν ἐν τῇ σκιᾷ τῆς στοᾶς.

SEVENTH LESSON.

28.I. p. 33

Where are you? - I am in the corner. - Is the boy in the corner of the house? - He is not there, but he is in the porch of the house. - Has the house a porch? - Our houses have porches. - There is a door in my house. - There are doors and hearths in our houses. - Where are the balls? - The balls are not here, but in the corner. - Are *you* not in the shadow of the house? - *We* are not in the shadow of the house, but the boy is there. - Has the boy a ball? - He has not a ball, but a staff. - He has balls and staves. - The *boy*, has not a staff, but *you* (have it). - *You* do not run, but *we* do. - *I*, but not *you* run.

28.II. p. 33

Ποῦ εἰμι; - Ἐνταῦθά εἰμι. - Εἰμι ἐν γωνίᾳ. - Ποῦ εἶ; - Οὐκ εἰμι ἐν γωνίᾳ. - Οὐκ ἔστι ὁ παῖς ἐν γωνίᾳ; - Ἔστιν. - Οὐκ ἔστιν. - Τίς ἔστιν αὐτοῦ; - Ὁ παῖς αὐτοῦ ἔστιν. - Οὐκ ἔστιν ἐνταῦθα, ἀλλ' ἐκεῖ. - Ἔστιν ἐκεῖ, καὶ οὐκ αὐτοῦ. - Τίς ἔστιν ἐνταῦθα; - Ἐγὼ εἰμι ἐνταῦθα. - Ἡμεῖς ἐσμεν ἐνταῦθα. - Οὐχ ἡμεῖς, ἀλλ' ὑμεῖς ἐστε ἐνταῦθα. - Τίς τρέχει ἐν τῇ σκιᾷ τῆς οἰκίας; - Ὁ παῖς τρέχει ἐκεῖ. - Οὐχ ὁ παῖς τρέχει ἐκεῖ, ἀλλ' ἐγώ. - Ἔστιν ἐστία ἐν τῇ γωνίᾳ τῆς οἰκίας. - Γωνία οἰκίας. - Οὐκ αὐτοῦ, ἀλλ' ἐκεῖ. - Ἐκεῖ, ἀλλ' οὐκ αὐτοῦ.

EIGHTH LESSON.

30.I. p. 36

Where is the boy? - He is running in the pasture. - Where does the ox lie? - The ox lies in the corner of the pasture. - The cows do not lie here, but in the shadow of the house. - Where does the girl run? - The girl runs in the porch. - Has the house a porch? - It has. - Have not our houses porches? - They have not. - The village - Of the village. - The villages. - The houses of the village. - Where is your house? - My house is in the village. - Where is the spring? - The spring lies in the village. - It does not lie in the village, but in the pasture. - The cows lie in the corner of the pasture. - My ball lies in the fountain.

30.II. p. 37

Ὁ παῖς καὶ ἡ παῖς. - Ὁ βοῦς καὶ ἡ βοῦς. - Ποῦ ἐστὶν ἡ παῖς; - Ἔστιν ἐν τῇ οἰκίᾳ - Ποῦ ἐστὶν ὁ παῖς; - Τρέχει ἐν τῇ νομῇ. - Οὐκ ἐν τῇ νομῇ, ἀλλ' ἐν τῇ κώμῃ. - Τί ἔχει ἡ κώμη; - ἔχει οἰκίας καὶ κρήνας. - Αἱ κῶμαι ἡμῶν ἔχουσιν κρήνας. - Τίς τρέχει ἐν τῇ κώμῃ; - Ὁ παῖς τρέχει ἐκεῖ. - Ποῦ κεῖται ἡ βοῦς; - Κεῖται ἐν τῇ γωνίᾳ τῆς νομῆς. - Αἱ βόες τρέχουσιν ἐν τῇ νομῇ. - ἔχει ὁ παῖς βακτηρίαν; - ἔχει. - Οὐκ ἔχει. - Ἐγὼ ἔχω βακτηρίαν, ἀλλ' οὐχ ὑμεῖς. - Οὐχ ὑμεῖς ἔχετε βακτηρίας, ἀλλ' ἡμεῖς.

NINTH LESSON.

34.I. p. 39

A cloak. - My cloak. - Where do our cloaks lie? - The cloaks lie in the porch. - Either they lie in the porch, or in the shadow of the door. - Where are the thorns? - The thorns are in the corner of the pasture. - Have the pastures thorns? - The pastures have neither thorns nor rocks. - The roots of the thorns. - The thorns, or the roots. - Either the pastures or the rocks have thorns. - The pasture have both thorns and rocks. - Where does the cow lie? - She lies either in the gate, or in the village. - The roots of the thorns are in the rocks. - There is a rock in the gate. - There are seats in the gates. - The houses have both porches and seats. - Both porches, and seats. - Both roots, and thorns.

34.II. p. 40

Ἡ χλαῖνά μου. - Ποῦ ἐστὶν ἡ χλαῖνά μου; - Κεῖται ἐν τῇ στοᾷ.
 - Τίς ἔχει τὰς χλαῖνας; - Ἡ παῖς ἔχει τὰς χλαῖνας τε καὶ τὰς
 σφαῖρας. - Ὁ παῖς ἢ τρέχει ἢ κεῖται. - Οὐ τρέχει οὐδὲ κεῖται.
 - Καὶ ἡμεῖς τρέχομεν, καὶ ὑμεῖς. - Τίς οὐ τρέχει; - Οὐ τρέχει ὁ
 παῖς, οὐδὲ ἐγώ. - Ἔισιν ἔδραι τε καὶ πέτραι ἐν τῇ νομῇ. - Αἱ
 πέτραι ἔχουσιν ἔδρας. - Οὐχ αἱ πέτραι ἔχουσιν ἔδρας, ἀλλ' αἱ
 στοαί. - Οὐχ αἱ πέτραι κεῖνται ἐν τῇ κώμῃ; - Κεῖνται ἢ ἐν τῇ
 κώμῃ ἢ ἐν τῇ νομῇ. - Ἐν τῇ κώμῃ, ἀλλ' οὐκ ἐν τῇ νομῇ. - Οὐκ ἐν
 τῇ οἰκίᾳ οὐδὲ ἐν τῇ πύλῃ. - Τί ἔχουσιν αἱ ἄκανθαι; - Αἱ ἄκανθαι
 ἔχουσι ρίζας. - Αἱ οἰκίαι τῆς κώμης ἔχουσι καὶ πύλας καὶ θύρας.

TENTH LESSON.

37.I. p. 42

Who is in the village? - My father is there. - My mother is not
 there, but here. My mother is *here*, and not there. - Where does
 my cloak lie? - Your cloak lies on the seat. - Where do our balls
 lie? - Either they lie on the rock, or in the spring. - Are there
 rocks in the pasture? - There are both rocks and thorns there. -
 My father and mother are in the gate. - Who runs? - Both the boy
 runs, and the ox. - Both I and you run. - *You* do not run, but we. -
 My father has neither hammers, nor balls. - The girl neither runs
 in the porch, nor in the shadow of the house, but on the rocks.

37.II. p. 42

Ὁ πατήρ μου. - Ἡ μήτηρ μου - Ποῦ ἐστὶν ὁ πατήρ μου; - Ὁ πατήρ
 σου ἐστὶν ἐν τῇ κώμῃ. - Οὐκ ἐστὶν ἡ μήτηρ ἡμῶν ἐν τῇ κώμῃ,
 ἀλλ' ἐν τῇ οἰκίᾳ. - Ἔστιν ἢ ἐν τῇ στοᾷ, ἢ ἐπὶ τῆς ἔδρας. - Ἡ
 σφαῖρα κεῖται ἢ ἐπὶ τῆς πύλης, ἢ ἐν τῇ κρήνῃ. - Ἡ βακτηρία μου
 οὐ κεῖται ἐπὶ τῆς χλαῖνης, οὐδὲ ἐπὶ τῶν πετρῶν. - Αἱ ρίζαι τῶν
 ἀκανθῶν εἰσιν ἐν ταῖς πέτραις. - Αἱ βόες κεῖνται ἐν τῇ πύλῃ. -
 Τίς τρέχει; - Ἐγὼ καὶ σὺ τρέχομεν. - Ἐγὼ καὶ ὁ παῖς τρέχομεν. -
 Καὶ ἡμεῖς καὶ αἱ βόες τρέχομεν. - Ἡ ὑμεῖς τρέχετε, ἢ αἱ βόες. -
 Οὐχ ὑμεῖς τρέχετε, ἀλλ' ἡμεῖς. - Οὐκ ἐγὼ τρέχω, ἀλλ' ὁ παῖς καὶ
 ἡ παῖς.

ELEVENTH LESSON.

42.I. p. 46

The fig-tree? - The roots of the fig-tree. - Where are the fig-trees? - The fig-trees are in the pasture. - Have the pastures fig-trees? - The pastures have not fig-trees, but thorns. - What has the pasture? - It has nothing except fig-trees and rocks. - Who are sitting on the rocks? - My father and mother are sitting there. - Where is the maiden sitting? - She is sitting on the seat in the porch. - What has she in her hand? - She has nothing except her cloak. - Where is the fly sitting? - On my head. - The boy has nothing on his head except a fly. - When does the boy run? - Both now, and always. - I have something in my hand.

42.II. p. 46

Τί ἔχει ὁ παῖς; - Ἔχει τι. - Τί ἔχει ἐν τῇ χειρί; - Ἔχει σφαῖραν ἐν τῇ χειρί. - Τί ἔχει ὁ πατήρ μου ἐν τῇ χειρί; - Ἔχει βακτηρίαν ἐν τῇ χειρί. - Ἡ παῖς ἔχει μύϊαν ἐν τῇ χειρὶ ἢ ἐπὶ τῆς κεφαλῆς. - Οὐκ ἐπὶ τῆς κεφαλῆς, ἀλλ' ἐν τῇ χειρί. - Ποῦ κάθηνται αἱ κόραι; - Κάθηνται ἐπὶ ἔδρας. - Κάθηνται ἐν τῇ στοᾷ, οὐκ ἐπὶ τῶν πετρῶν. - Πότε κάθεται ἡ παῖς ἐπὶ τῶν πετρῶν; - Νῦν. - ἔχω μύϊαν ἐπὶ τῆς κεφαλῆς. - Ἡ σφαῖρα νῦν κεῖται ἐν τῇ κρήνῃ. - Ὁ παῖς ἀεὶ τρέχει ἐν τῇ οἰκίᾳ. - Ἡ νομὴ ἔχει συκᾶς τε καὶ ἀκάνθας. - Τίνες εἰσιν ἐν τῇ νομῇ; - Οὐδὲν ἔχω ἐν τῇ χειρὶ πλὴν βακτηρίας.

TWELFTH LESSON.

44. p. 48

Τρέχω ἀπὸ τῆς οἰκίας.
Τρέχω ἐκ τῆς οἰκίας.
Τρέχω ἐπὶ τῆς οἰκίας.
Τρέχω ἐν τῇ οἰκίᾳ.

45.I. p. 49

The young man. - The young men. - What has the young man? - He has a tongue. - The young men have tongues. - The tongue of the young man. - The tongues of the young men. - The young man has a tongue in the head. - Where are the bees? - The bees are in the pasture. - The boy has a bee in his hand. - Has not

the boy a bee on his head? - No, but the maiden has a fly in her hand. - A bee sits on the thorn. - I am falling. - Who is falling? - We are falling. - The ball is falling from the seat. - The cow is running out of the pasture. - The maidens are running out of the porch. - We are sending. - Whom are we sending? - The father is sending the young man. - The mother is sending the maiden out of the gate. - The bees always sit here.

45.II. p. 49

Ὁ παῖς τρέχει ἀπὸ τῆς οἰκίας. - Αἱ κόραι κάθονται ἐν τῇ οἰκίᾳ. - Οὐκ ἐπὶ τῆς ἐστίας, οὐδὲ ἐν τῇ στοᾷ, ἀλλ' ἐν τῇ θύρᾳ. - Ἐν τῇ πύλῃ, οὐκ ἐν τῇ σκιᾷ τῆς οἰκίας. - Τίνα ὁ πατήρ μου πέμπει; - Πέμπει ἢ τὸν νεανίαν ἢ τὴν κόρην. - Πέμπει τὸν νεανίαν ἐκ τῆς κώμης. - Αἱ βόες τρέχουσιν ἐκ τῆς κώμης. - Τί ἔχει ὁ παῖς ἐπὶ τῆς κεφαλῆς; - ἔχει μυῖαν ἢ μέλιτταν ἐπὶ τῆς κεφαλῆς. - ἔχει ἢ σφῦραν ἢ σφαῖραν ἐν τῇ χειρί. - Ἡ σφῦρα νῦν κεῖται ἐπὶ τῆς ἐστίας. - Ἡ μέλισσα ἀεὶ κάθεται ἐπὶ τῆς συκῆς. - Τίς πέμπει; - Ἐγὼ τε καὶ σὺ πέμπομεν. - Ὁ πατήρ μου καὶ ἡ μήτηρ πέμπουσιν.

THIRTEENTH LESSON.

47. p. 51

Πέμπω σε ἐκ τῆς πύλης.
Ὁ πατήρ πέμπει τὸν νεανίαν ἀπὸ τῆς κρήνης.
Ἡ μέλιττα κάθεται ἐπὶ τῆς κεφαλῆς μου.
ἔχω μέλισσαν ἐν τῇ χειρὶ ἀντὶ μυίας.
Οὐδέν ἐστιν ἐν τῇ πύλῃ πλὴν πέτρας.
Ἡ χλαῖνά μου κεῖται ἐγγὺς τῆς κρήνης.

49.I. p. 52

A thief. - The thief. - The head of the thief. - What has the thief in his hand? - He has your cloak. - The thieves have our cloaks. - They have cloaks instead of staves. - Whence are the thieves running? - They are running from the house. - The young men are now running from the villages. - A workman and an artisan. - The workman and the artisan. - Not the workmen, but the artisans. - Workmen instead of artisans. - What has the workman in his hand? - He has a hammer instead of a ball. - The boy is running home. - Where does my cloak lie? - It lies near the spring. - Whence is your father sending you? - He is sending me from

home. - Not thence, nor hence. - Neither here, nor there. - Neither in the village, nor in the pasture. - The bee neither sits on the fig-tree, nor on the thorn.

49.II. p. 53

Ὁ ἐργάτης τε καὶ ὁ τεχνίτης. - Οὐχ ὁ ἐργάτης, ἀλλ' ὁ τεχνίτης. - Ὁ τεχνίτης, οὐχ ὁ ἐργάτης. - Ὁ τεχνίτης ἀντὶ τοῦ ἐργάτου. - Οὐτ' ἐργάτης οὔτε τεχνίτης. Οὐτ' ἐργάται οὔτε τεχνῖται. - Οὐθ' ἡ χλαῖνά μου οὐθ' ἡ σφῦρα. - Ὁ ἐργάτης ἔχει τὴν χλαῖναν. - Πόθεν τρέχει ὁ παῖς; - Οἴκοθεν - Οὐκ οἴκοθεν, ἀλλ' ἐντεῦθεν. - Ἡ παῖς τρέχει οἴκαδε. - Ἡ μήτηρ μου κάθηται οἴκοι. - Οὐκ πέμπει ὁ πατήρ σου τὸν νεανίαν οἴκαδε; - Ὁ πατήρ μου πέμπει τὸν νεανίαν ἐκ τῶν νομῶν. - Αἱ βόες κεῖνται ἐν γωνίᾳ τῆς νομῆς. - Ἔστι πύλη πλησίον τῆς κώμης. - Εἰσὶν οὔτε κρῆναι οὔτε συκαῖ ἐν τῇ κώμῃ. - Οὐδέν ἐστιν ἐν τῇ κώμῃ πλὴν οἰκιῶν.

FOURTEENTH LESSON.

51.I. p. 54

Who has my cloak? - The thief has your cloak. - What cloak has he? - He has the cloak on the seat. - Where are the cows? - What cows? - The cows in the pasture. - Not the cows in the pasture, but those near the spring. - The houses in the village. - Not the houses in the village, but those near the fountain. - The gates of the houses. - The gates of the houses in the village. - What fig-trees have you? - We have the fig-tress in the corner of the pasture. - We have those near the spring, not those here. - Whence are you running? - We are running from home.

51.II. p. 55

Ἡ σφῦρα - Τίς σφῦρα; - Ἡ ἐν τῇ τοῦ ἐργάτου χειρὶ σφῦρα. - Τίνα χλαῖναν ἔχεις; - Ἐχω τὴν ἐπὶ τῆς ἔδρας. - Ἐχω τὴν ἐπὶ τῆς ἔδρας, οὐ τὴν ἐγγὺς τῆς κρήνης. - Ἐχω οὔτε τὴν ἐπὶ τῆς ἔδρας, οὔτε τὴν πλησίον τῆς συκῆς. - Τίς βοῦς; - Ἡ ἐν τῇ νομῇ. - Πότε πέμπει ὁ πατήρ τὸν νεανίαν οἴκαδε; - Καὶ νῦν καὶ ἀεί. - Ἡ γλώττα τοῦ νεανίου. - Μέλισσα κάθηται ἐπὶ τῆς ἐν τῇ νομῇ συκῆς.

FIFTEENTH LESSON.

53. p. 56

Ἀπὸ τῆς χηλοῦ.
 Ἐκ τῆς χηλοῦ.
 Ἀντι τῆς χηλοῦ.
 Ἐπὶ τῆς χηλοῦ.
 Ἐν τῇ χηλῷ.
 Εἰς τὴν χηλόν.
 Πλησίον τῆς χηλοῦ.
 Πλὴν τῆς χηλοῦ.

54.I. p. 57

What have you in the chest? - In the chest I have the cloak of the merchant. - You have not the cloak, but the hat of the merchant. - What have we in the garden? - You have fig-trees and thorns in the garden. - Are there not fountains in the gardens? - Yes, in the gardens there are fountains. What have the merchants in their hats? - They have nothing in their hats except their heads. - Who sits on the horse? - The young men sit on the horses. - Does the horse run in the road? - It runs not in the road, but in the pasture. - The horse runs into the road. - Whither do the horses run? - They do not run hither, but into the pasture that is near the village. - Not thither, but hither. - Whither are you throwing your cloak? - I am throwing both my cloak and my hat into the chest. - I throw the cloak instead of the staff. - The ball is falling into the chest.

54.II. p. 58

Ὁ ἐργάτης ἔχει τὸν πῖλόν μου. - Οὐχ ὁ ἐργάτης ἔχει τὸν πῖλόν σου, ἀλλ' ὁ τεχνίτης. - Ὁ τεχνίτης ἔχει οὔτε πῖλον οὔτε χλαῖναν. - Ὁ ἔμπορος ἔχει πῖλους τε καὶ χλαῖνας. - Ὁ παῖς οὐκ ἔχει οὐδὲν ἐπὶ τῆς κεφαλῆς πλὴν πῖλου. - Τί ἐν τῇ κεφαλῇ ἔχει; - Οὐδὲν πλὴν γλώσσης. - Ποῖ τρέχει ὁ ἵππος; - Τρέχει ἢ ἐνταυθοῖ, ἢ εἰς τὴν ὁδόν. - Οὔτε ἐκεῖσε οὔτε εἰς τὴν νομήν. - Εἰς τίνα νομήν; - Εἰς τὴν ἐγγὺς τῆς κώμης. - Ἡ σφαῖρα πίπτει εἰς τὸν κῆπον. - Ἡ σφαῖρα κεῖται πλησίον τῆς κρήνης. - Ἡ κρήνη ἢ ἐν τῷ κήπῳ. - Οὐχ ἢ ἐν τῷ κήπῳ κρήνη, ἀλλ' ἢ ἐν ταῖς πέτραις. - Ἡ νομὴ οὐδὲν ἔχει πλὴν πετρῶν, καὶ ἀκανθῶν, καὶ συκῶν. - Ὁ παῖς κάθηται ἐφ' ἵππῳ.

SIXTEENTH LESSON.

59.I. p. 61

Who has a rose? - The maiden has a rose. - The maidens have both roses and violets. - There are roses in the hand of the maiden. - The bee sits on the roses. - The field has neither roses, nor violets. - Where are the trees? - The trees are not in the garden, but in the fields. - The apple-trees have apples. - The apple-trees in the garden have apples. - Not the apple-trees in the garden, but those near the fountain have apples. - Not the violets, but the roses have thorns. - Who has the books? - The teacher has them. - The scholar no longer has the books. - What has he? - He has balls instead of books. - Who sends the violets? - The maiden sends (them). - Who has my hat? - Not the merchant, but the thief has it.

59.II. p. 61

Μῆλον πίπτει. - Τὰ μήλα πίπτει ἀπὸ τῶν μηλεῶν. - Οὐ πίπτει εἰς τὴν κρήνην; - Οὐκ εἰς τὴν κρήνην, ἀλλ' εἰς τὸν πῖλόν μου. - Τί ἔχει ὁ νεανίας ἐν τῷ πύλῳ; - Ἐχει ἡ σφαῖραν ἢ βίβλον. - Ὁ μαθητὴς ἐν τῇ χειρὶ ἔχει σφαίρας τε καὶ βίβλους. - Ἡ κόρη ἐν τῇ χειρὶ ἔχει ἴα τε καὶ ρόδα. - Οὐδὲν ἔχει πλὴν ρόδων. - Ἐχει ρόδα ἀντ' ἰῶν. - Ὁ διδάσκαλος καὶ ὁ μαθητὴς εἰσι νῦν ἐν τῷ ἀγγῶ. - Τίς ἔχει τὰς βίβλους; - Ὁ διδάσκαλος ἔχει (αὐτάς). - Τίς ἔχει τὰ μήλα. - Ὁ νεανίας ἔχει (αὐτά). - Ἐχει μήλα ἀντὶ βίβλων. - Ὁ νεανίας ἔτι ἔχει βίβλον ἐν τῇ χειρὶ. - Ποῖ πέμπει ὁ πατὴρ τὸν νεανίαν; - Δεῦρο πέμπει (αὐτόν). - Πέμπει αὐτόν οὔτε εἰς τὸν ἀγγρὸν οὔτε εἰς τὴν κώμην. - Οἱ νεανίαὶ κάθονται ἐν τοῖς δένδροις.

SEVENTEENTH LESSON.

63.I. p. 64

A white cloak. - A white hat. - The white hat. - Not the white hat, but the white ball. - The boy has a white ball. - The teachers have beautiful books. - The wise teacher has books both beautiful and good. - The beautiful maiden. - Not the beautiful maiden, but the *good*. - Where are the beautiful maidens? - They sit in the white porch. - Not in the white porch, but on the white *seat*. - Where does your staff lie? - It lies not on the beautiful seat in

the gate, but near the fountain in the garden. - Where do my beautiful cloaks lie? - They lie in a corner of the white chest. - Whence does the horse run? - It runs thence. - It runs from the field near the village into the road. - Who sits on the horse? - The young man sits on the horse. - Whither does the teacher send the scholar? - He sends him into the village.

63.II. p. 65

Σοφὸς νεανίας. - Σοφὸς διδάσκαλος. - Καλὸς παῖς. - Καλὴ παῖς. - Καλαὶ κόραι. - Ποῦ κάθηται ἡ καλὴ κόρη; - Κάθεται ἐν τοῖς ἐν τῷ κήπῳ δένδροις. - Οὐκ ἐν τοῖς ἐν τῷ κήπῳ, ἀλλ' ἐν τοῖς ἐν τῷ ἀγρῷ ἢ τῇ νομῇ. - Οἱ νεανίαὶ οὔτε κάθονται ἐνταῦθα οὔτε ἐκεῖ. - Ὁ κῆπος ἔχει καλὴν κρήνην. - Ὁ διδάσκαλος οὐκ ἔχει οὐδὲν πλὴν ἀγαθῶν βιβλίων. - Ἀγαθὸς πατήρ. - Σοφὴ μήτηρ. - Ὁ σοφὸς διδάσκαλος ἔχει ἀγαθὸν μαθητήν. - Τίνα ὁ πατήρ πέμπει ἐνταυθοῖ; - Πέμπει ἢ τὸν ἀγαθὸν ἐργάτην ἢ τὸν σοφὸν τεχνίτην. - Ἐγὼ καὶ σὺ πέμπομεν τὸν νεανίαν οἴκαδε. - Τὰ μῆλα πίπτει εἰς τὴν καλὴν κρήνην.

EIGHTEENTH LESSON.

68.I. p. 68

A rich merchant. - The merchant is rich. - Not the merchant, but the artisan is rich. - The merchant is not so rich as good. - The road is crooked. - The roads that are near the river are crooked. - The road is neither so long, nor so crooked as the river. - The river is neither little nor crooked. - Your finger is long and little. - What has the boy on his finger? - The little boy has either a fly or a bee on his finger. - What has the man in his hand? - He has a hammer or a cloak. - Where does the boy play? - The boy plays in the garden. - The wise young men play in the fields. - Whither do they throw the ball? - The young man throws the ball into the fountain. - The ball is falling into the river. - The horse is running out of the road into the pasture. - My hat and my cloak are beautiful.

68.II. p. 69

Πλούσιος ἄνθρωπος. - Ὁ ἔμπορος ἐστὶ πλούσιος ἄνθρωπος. - Ὁ τεχνίτης οὐκ ἐστὶν οὕτω πλούσιος ὥς ὁ ἐργάτης. - Οἱ ἐργάται πλούσιοί εἰσιν. - Οὐκ εἰσιν οὕτω πλούσιοι ὥς σοφοί. - Ὁ νεανίας

οὐκ ἔστι καλός, ἀλλ' ἀγαθός. - Οὐχ οὕτω σοφὸς ὡς καλός. - Ὁ μαθητὴς οὐκ ἔστιν οὕτω σοφὸς ὡς ὁ διδάσκαλος. - Τίνες παίζουσιν ἐν τοῖς κήποις; - Ὁ παῖς καὶ ἡ παῖς παίζουσιν ἐκεῖ. Τίς τρέχει ἐκ τοῦ ποταμοῦ; - Ὁ ἄνθρωπος τρέχει ἐκ τοῦ ποταμοῦ εἰς τὴν σκολιὰν ὁδόν. - Μικρὰ μυῖα. - Μικραὶ χλαῖναι. - Ἡ μυῖα ἢ ἐπὶ τῆς χλαίνης. - Τίς μυῖα; - Ἡ ἐπὶ τοῦ δακτύλου μου. - Τίς μέλιττα; - Ἡ ἐπὶ τοῦ ρόδου. - Τίνα πέμπει ὁ πατήρ σου εἰς τὴν κώμην; - Αἰὲ πέμπει τὸν σοφὸν νεανίαν. - Ὡσπερ πέμπει τὸν νεανίαν, οὕτω καὶ πέμπει τὴν ἐργάτην. - Ὁ νεανία οὔτε παίζει ἐν τῷ κήπῳ, οὔτε κάθεται ἐφ' ἵππου, ἀλλὰ ρίπτει τὴν σφαίραν εἰς τὸν ποταμόν.

NINETEENTH LESSON.

74.I. p. 73

What have you in the basket? - I have bones. - The bones that are in the basket are white. - What stream? - The one in the field. - Not the stream in the field, but that near the village. - The *mind* of the young man. - Neither the mind, nor the head of the young man. - The teacher's mind is wise. - Have you not the workman's staff? - I have not the *workman's* staff, but the rich merchant's. - I have not the *staff* of the workman, but the hat. - What ball are you throwing? - I am not throwing the *merchant's* ball, but the good scholar's. - We throw the small ball, instead of that of the wise young man. - The workman's cloak is not so white as the young man's. - As the horses that are in the pasture run, thus also the merchant's horses run. - The streams are both small and beautiful. - There are beautiful apples and roses in the basket. - Whence are the cows running? - They are running out of the field into the river.

74.II. p. 73

Λευκὸν κανοῦν. - Λευκὰ κανᾶ. - Τὰ κανᾶ ἡμῶν λευκὰ ἔστιν. - Τὸ κανοῦν οὐκ ἔστιν οὕτω λευκὸν ὡς τὰ ὀστᾶ. - Τὸ τοῦ ἐμπορίου κανοῦν οὐκ ἔστιν οὕτω λευκὸν οὐδὲ οὕτω μικρὸν ὡς τὸ τοῦ τεχνίτου. Τὸ κανοῦν τοῦ ἐμπορίου οὐκ ἔστιν οὕτω λευκὸν ὡς ἡ χλαῖνα. - Ἡ κόρη ἔχει μικρὰ καὶ λευκὰ ἱα. - Οὐδὲν ἔχομεν ἐν τῷ κανῶ πλην ὀστέων. - Ἐχουσιν ρόδα καὶ ἱα ἐν τοῖς κανοῖς, ἀντὶ ῥιζῶν καὶ ἀκανθῶν. - Μυῖα ἀντὶ μελίσης. - Τί ἔχει ὁ κλέπτης; - Ἐχει τὴν χλαῖναν μου. - Ἐχει τὴν τοῦ νεανίου χλαῖναν. - Οὐκ ἔχει τὴν χλαῖναν τοῦ ἐμπορίου, ἀλλὰ τὸν πῖλον. - Σφαῖρα πίπτει εἰς

τὸν πῖλόν μου. - Πόθεν πίπτει; - Ἐκ τῆς συκῆς. - Τὰ μήλα πίπτει ἀπὸ τῶν μηλεῶν εἰς τὴν καλὴν κρήνην. - Ὁ μικρὸς παῖς κάθεται ἐπὶ τῆς λευκῆς ἔδρας. - Ἡ βοῦς κεῖται ἐπὶ τῶν πετρῶν, ἐγγὺς τῆς γωνίας τῆς νομῆς.

TWENTIETH LESSON.

77. p. 76

Ἴππος ὁ ἐν τῇ ὁδῷ.
 Ἡ ἐν τῷ ἀγρῷ βοῦς.
 Ἡ πέτρα ἡ πλησίον τοῦ ροῦ.
 Ὅστ' αὖ τὰ ἐν τῷ κανῷ.
 Ὁ ἐπὶ τῆς ὀροφῆς παῖς.
 Αἱ κρῆναι αἱ ἐν τῇ κώμῃ.
 Μῆλα τὰ ἐν τῇ μηλέᾳ.

79.I. p. 77

Where does your brother play? - My brother and sister play in the garden. - Not in the *workman's* garden, but in the rich merchant's. - Where does your son play? - My son plays in the shadow of the house. - Not in the shadow of the *house*, but in that of the tree. - *We* sit in the shadow of the *tree*. - Do not our sons play near the river? - They do not play there, nor here, but near the fig-tree. - Whom does your father send into the village? - He sends his good son. - I and my brother throw the ball. - What ball? - That in the porch. - That on the seat in the porch. - When do you throw the ball? - In the present time. - The young men throw the balls in the chest. - Neither they throw those in the chest, nor those in the baskets.

79.II. p. 78

Σοφὸς υἱός. - Ἀγαθὸς ἀδελφός. - Ἡ καλὴ ἀδελφή. - Τίς ἔχει τὴν καλὴν βακτηρίαν; - Ἡ ἀδελφή μου ἔχει αὐτήν. - Οὐχ ὁ υἱὸς τοῦ ἐμπόρου, ἀλλ' ὁ ἀδελφός. - Τίνα πῖλον ἔχει ὁ υἱός μου; - Ἐχει τὸν τοῦ ἀδελφοῦ πῖλον. - Οὐκ ἔχει τὸν πῖλον τοῦ ἀδελφοῦ ἀλλὰ τὰς βίβλους. - Τίνας βακτηρίας ἔχει ὁ πατήρ; - Ἐχει τὰς τοῦ νεανίου. - Οὐκ ἔχει τὰς τοῦ νεανίου, ἀλλὰ τὰς τοῦ ἐμπόρου. - Τίνα ἴα; - Τὰ καλὰ τὰ ἐν τῷ κήπῳ. - Τίνες ρίζαι; - Αἱ τῆς μηλέας ρίζαι. - Οὐχ αἱ τῆς μηλέας ρίζαι, ἀλλ' αἱ τῆς συκῆς. - Αἱ τοῦ ρόδου ἄκανθαί. -

Οὐδέν ἐστιν οὕτω καλὸν ὡς τὸ ρόδον. - Οὐ ρόδα ἀλλ' ἴα. - Οὐδέν ἔχομεν ἐν τοῖς κανοῖς ἡμῶν πλὴν ἱων.

TWENTY-FIRST LESSON.

82.I. p. 80

A brother. - My brother. - *My* brother. - Not *mine*, but *your* brother. - I send my son into the field. - Whose son do you send? - I do not send *mine*, but *yours*. - In whose gardens do the young men play? - In the beautiful ones of the merchant. - They do not play in mine, nor in yours, but in those of the good teacher. - Whose are the gardens near the beautiful stream? - Either they are mine, or of the wise artisan. - Whose are the beautiful fields? - They are not of *my* brother, but of *yours*. - Where are our friends? - Either they sit on the rocks, or in the porches. - What is there for my friend? - There is nothing for your friend, except a staff and a small chest. - What have you beautiful? - I have nothing beautiful, nor good. - I have nothing good except roses and violets. - Has not the young man a mind? - He has a wise mind. - The scholar's tongue is not so wise, as the teacher's.

82.II. p. 81

Τί ἔχει ὁ ἀδελφός μου; - Βακτηρίαν ἔχει ὁ ἀδελφός σου. - Ὁ πατήρ μου οὐδέν ἔχει πλὴν βακτηρίας. - Τίνος τὴν βακτηρίαν ἔχει; - Τὴν ἐμὴν ἔχει. - Οὐ τὴν ἐμὴν ἔχει, οὐδὲ τὴν τοῦ ἐμπορίου, ἀλλὰ τὴν τοῦ σοφοῦ τεχνίτου. - Ἐχει ὁ διδάσκαλος βίβλους; - Ἐχει. - Ἐχει ἀγαθὰς. - Ὁ διδάσκαλος οὐκ ἔχει οὕτως ἀγαθὰς βίβλους ὡς ὁ μαθητής. - Οὔτε ἐγὼ οὔτε ὑμεῖς ἔχομεν οὕτως ἀγαθὰς βίβλους ὡς ὁ διδάσκαλος. - Ὁ διδάσκαλος ἔχει σοφὴν γλώτταν. - Τί ἐστὶ τῷ μαθητῇ. - Τῷ μαθητῇ εἰσιν ἀγαθαὶ βίβλοι καὶ ἀγαθὸς νοῦς. - Ἐχει ὁ τεχνίτης τι καλόν; - Ἐχει τι καλόν τε καὶ ἀγαθόν. - Τί ἔχει καλόν; - Οὐδέν καλὸν ἔχει πλὴν μικρᾶς σφύρας. - Ἐχει σφαῖραν ἀντὶ σφύρας. - Οὐκ ἔστιν ἡ σφῦρα ἐμή; - Οὐκ ἔστιν σή, ἀλλὰ τοῦ φίλου σου. - Ποῦ κεῖται; - Κεῖται ἢ ἐπὶ τῆς ἐστίας, ἢ ἐν τῇ μικρᾷ χηλῷ, ἢ πλησίον τῆς καλῆς συκῆς.

TWENTY-SECOND LESSON.

84. p. 84

Ἀπὸ τῆς ἐστίας,	ἀπὸ τῆς συκῆς.
Ἐκ τοῦ κανοῦ,	ἐκ τῆς χηλοῦ.
Ἀντὶ βακτηρίας,	ἀντὶ χλαίνης.
Ἐπὶ τῆς τραπέζης,	ἐπὶ τῆς γλώσσης.
Ἐπὶ τὴν τράπεζαν,	ἐπὶ τὰς πέτρας.
Ἐν τῷ πύλῳ,	ἐν τῷ νῶ.
Εἰς τὴν κρήνην,	εἰς τὸ κανοῦν.
Πλὴν σφαίρας,	ἐγγὺς τοῦ ποταμοῦ.

85.I. p. 85

A golden cup. - The golden cup is beautiful. - *My* cup is not so beautiful as yours. - *Your* cups are not so small as those of the merchant. - We have both cups of silver and of gold. - A golden basket. - The baskets are not of gold, but of silver. - What has the boy in the golden basket? - He has beautiful silver apples. - He has silver hammers, and golden cups. - Whose cups are golden? - Not *my* cups are golden, nor yours, but those of our friends. - What is there for the merchant? - There are for the merchant both a purple and a golden cloak. - Where do the cloaks lie? - They lie in the golden chest. - The ball does not lie on the table, but is falling on to the chest. - The young men either sit on the seat, or on they run onto the roof. - The boy throws the ball on to the house.

85.II. p. 85

Φίλος μου. - Ὁ φίλος μου - Οὐχ ὁ ἐμὸς φίλος, ἀλλὰ ὁ σός. - Ὁ φίλος ἐμοῦ τε, καὶ τοῦ ἐμπόρου. - Τί ἔχει ὁ ἔμπορος; - Ἐχει πορφυρᾶς χλαίνας, καὶ χρυσᾶ ποτήρια. Τὸ ἀργυροῦν ποτήριον οὐκ ἔστιν οὕτω καλὸν ὡς τὸ χρυσοῦν. Τίνος ἐστὶ τοῦτο τὸ χρυσοῦν ποτήριον; - Τίνος ἐστίν; - Ἔστι τοῦ ἐμπόρου. - Οὔτε ἐστὶν ἐμὸν οὔτε τοῦ ἐμπόρου· ἔστι τοῦ ἐργάτου. - Αἱ πορφυραῖ χλαῖναι οὐκ εἰσιν οὕτω καλαὶ ὡς αἱ λευκαί. - Τίς κεῖται ἐκεῖ; - Ὁ υἱός μου κεῖται αὐτοῦ. - Ποῦ; - Ἐπὶ τῆς ὀροφῆς. - Οὐκ ἐπὶ τῆς ὀροφῆς, ἀλλ' ἐπὶ τῆς τραπέζης. - Ἡ σφαῖρα κεῖται ἐπὶ τῆς τραπέζης. - Ἡ σφαῖρα οὐ κεῖται ἐπὶ τῆς χηλοῦ, ἀλλ' ἐν τῇ χηλῷ. - Τὰ μῆλα οὐ πίπτει ἐπὶ τὸ κανοῦν, ἀλλ' εἰς τὸ κανοῦν. - Οἱ ἵπποι ἀεὶ τρέχουσιν ἢ εἰς τὴν ὁδόν, ἢ ἐπὶ τὰς πέτρας. - Ἡ βοῦς τρέχει ἢ

ἐν τῇ ὁδῷ, ἢ εἰς τὴν ὁδόν. - Ὁ παῖς οὐ τρέχει ἐπὶ τῆς οἰκίας, ἀλλ' ἐπὶ τὴν οἰκίαν.

TWENTY-THIRD LESSON.

89.I. p. 89

Who is coming? - My father is coming. - Is not your mother coming into the porch? - Not *my* mother is coming, but yours. - The peacock. - Peacocks and hares. - Both the hares and the peacocks. - What does the boy catch? - He catches a squirrel. - *You* do not catch squirrels, but hares. - Not *we* catch the hares, but you. - Both we and you before dawn come into the dining-hall. - Our friends come before evening. - When does the father send his son? - He sends him before day. - The tail of the peacock. - Not the tail, but the head of the peacock. - Neither the tail of the peacock, nor that of the squirrel. - The tail of the squirrel is not as beautiful, as that of the peacock. - Before the time. - The thief comes before dawn. - The cows lie before the gate. - The morning is not as beautiful as the evening. - The little dining-hall.

89.II. p. 89

Πόθεν ἔρχεται ὁ νεανίας; - Ὁ νεανίας ἔρχεται ἐκ τοῦ ἀνώγεω. - Ὁ ταῶς καὶ ὁ σκίουρος τρέχουσιν εἰς τὸ ἀνώγεω. - Πότε ἔρχεται ἡ κλέπτῃς; - Οὐ πρὸ μεσημβρίας, ἀλλὰ πρὸ ἔω. - Ὁ διδάσκαλος πέμπει τὸν μαθητὴν πρὸ ἑσπέρας. - Ποῖ πέμπει αὐτόν; - Εἰς τὴν κώμην. - Εἰς τίνα κώμην; - Εἰς τὴν ἐγγὺς τοῦ ποταμοῦ. - Τί λαμβάνουσιν οἱ νεανίαι; - Λαμβάνουσι λαγῶς καὶ ταῶς. - Ἡ τοῦ ταῶ οὐρὰ καλὴ ἐστίν. - Ἡ τοῦ ταῶ οὐρὰ οὐκ ἔστιν οὕτω μικρὰ ὡς ἡ τοῦ σκιούρου. - Πορφυρᾷ χλαῖνα. - Τίνος ἐστὶ τὸ χρυσοῦν ποτήριον; - Ἐμόν ἐστίν. - Οὐκ ἔστιν ἐμόν, ἀλλὰ τοῦ ἀδελφοῦ μου. - Ὁ ἵππος κεῖται πρὸ τῆς πύλης. - Αἱ κόραι κάθονται πρὸ τῆς στοᾶς. - Ἡ μεσημβρία οὐκ ἔστιν οὕτω καλὴ ὡς ἡ ἔως. - Ποῦ κεῖται τὸ κανοῦν; - Κεῖται ἐν τῷ ἀνώγεω - Ἡ ἡμέρα καλὴ ἐστίν.

TWENTY-FOURTH LESSON.

92. p. 92

Ἀπὸ τῆς ψυχῆς, ἐκ τοῦ νοῦ.
Ἀντὶ κανῶν, πρὸ τῶν πυλῶν.

Ἐπὶ τῆς ὀροφῆς, ἐπὶ τὰς πέτρας.
 Ἐν τῇ συκῇ, εἰς τὸν ποταμόν.
 Πρὸς τὸν ἱατρὸν, πρὸς τὸν κλέπτην.

93.I. p. 92

Man is an animal. - The soul is immortal. - Man has a soul and a mind. - The horse is an irrational animal. - Neither the horses, nor the hares have souls. - The irrational animals are not immortal. - An unjust man. - The unjust men are evil. - The good young-man is not unjust. - I am writing a letter. - I and you write letters. - To whom do you write? - To the expert physician. - What kind of letters do you write? - We write beautiful letters. - What kind of letter does the maiden write? - She writes a beautiful one. - The father writes to his son. - The brother sends a letter to his sister. - The father sends his son to the wise teacher.

93.II. p. 93

Ἐμπειρος τεχνίτης. - Ὁ ἔμπειρος ἱατρός. - Ὁ ἐμὸς ἱατρὸς οὐκ ἔστιν οὕτως ἔμπειρος ὥς ὁ σός. - Ὁ νεανίας ἄδικός ἐστιν. - Ἄλογος ψυχή. - Οἱ ἵπποι ἔχουσιν ἀλόγους ψυχάς. - Ὁ ἄνθρωπος οὐκ ἔστιν ἄλογον ζῶον. - Τί ἔχει ἡ κόρη ἐν τῇ χειρί. - Ἐπιστολὴν ἔχει. - Τίς γράφει ἐπιστολάς πρὸς τὴν κόρην; - Ἡ ὁ πατήρ, ἢ ὁ ἀγαθὸς νεανίας. - Οὐχ ἡμεῖς γράφομεν ἐπιστολάς, ἀλλ' ὑμεῖς. - Οὐχ ὑμεῖς γράφετε, ἀλλ' οἱ ἔμποροι. - Ποῖ τρέχουσιν οἱ λαγῶ; - Τρέχουσι πρὸς τὸν ποταμόν. - Τί λαμβάνει ὁ κλέπτης; - Λαμβάνει πορφυρᾶς χλαίνας. - Τί λαμβάνει ὁ νεανίας; - Ταῶς λαμβάνει. - Ποῖον ἱατρὸν ἔχετε; - Ἐχομεν ἔμπειρον ἱατρὸν. - Οἱ σκίουροι τρέχουσιν πρὸς ἡμέρας εἰς τὸ ἀνώγειον.

TWENTY-FIFTH LESSON.

97.I. p. 96

Are you friendly to the evil, or to the good? - I am always friendly to the good. - Does the boy sit on the rocks, or does he run to the river? - He all but runs into the river. - Do you throw the ball on to the roof, or into the fountain? - Neither I throw it into the fountain, nor on to the roof. - Who are coming to us? - The young men alone are coming. - Whom does the father send to the teacher? - He sends the only son. - Not only he sends the son, but also me. - Has the artisan my chest, or that of the merchant?

- Neither he has mine, neither that of the merchant. - He has yours, but not that of the merchant. - The wise teacher is well disposed to the good scholar. - Is the soul immortal, or not? - The soul alone is immortal. - Nothing except the soul is immortal. - The souls of men only are immortal. - The thief is both evil and unjust.

97.II. p. 97

Ἡ τοῦ ἀνθρώπου ψυχὴ ἄλογος οὐκ ἔστιν. Πότερα ἡ ψυχὴ ἄλογός ἐστιν, ἢ οὐ; - Πότερον ὁ ἰατρὸς ἐμπειρὸς ἐστιν, ἢ οὐ; - Ὁ ἐμὸς ἰατρὸς οὐκ ἔστιν οὕτως ἐμπειρος ὥς ὁ σός. - Πότερα ἡ ψυχὴ ἀθάνατός ἐστιν, ἢ οὐ; - Καὶ ἡ κακὴ ψυχὴ ἀθάνατός ἐστιν. - Ποίαν χλαῖναν ἔχει ὁ ἔμπορος; - Ἐχει πορφυρᾶν χλαῖναν. - Ἐχει οὔτε τὴν ἐμὴν χλαῖναν, οὔτε τὴν σήν, ἀλλὰ τὴν τοῦ φίλου μου. - Ἐχει οὐ μόνον χλαῖνας, ἀλλὰ καὶ χρυσᾶ ποτήρια. - Πότε ἔρχεται ὁ φίλος ἡμῶν; - Ἐρχεται οὐ μόνον πρὸ ἔω, ἀλλὰ καὶ πρὸ ἐσπέρας. - Οὐ μόνον ἡ ἡμέρα καλὴ ἐστιν, ἀλλὰ καὶ ἡ ἔως καὶ ἡ ἐσπέρα. - Καὶ ἡ ἔως καὶ ἡ ἐσπέρα καλαὶ εἰσιν. - Πρὸς τίνα ὁ πατήρ σου γράφει ἐπιστολάς; - Γράφει οὐ μόνον πρὸς ἐμέ, ἀλλὰ καὶ πρὸς τὸν μόνον υἱόν. - Ὁ υἱὸς μόνος ἔρχεται. - Τίς ἔρχεται πλὴν τοῦ κλέπτου;

TWENTY-SIXTH LESSON.

101. p. 99

We run from the pasture, out of the field.
The ball lies in the basket, or falls into the basket.
I catch squirrels, instead of hares.
Do they sit before the gate, or not?
The cup does not lie on the table, but falls on to the table.
The boy either lies by the fountain, or comes to the village.

102.I. p. 100

God is propitious to the good. - God is not friendly to the evil, but to the good. - The good always pursue good things. - We shun nothing except evil. - The evil man always pursues evil. - Who is happy? - The just alone are happy. - The good man is always happy. - The good are not only wise, but also happy. - The evil alone are miserable. - God is not propitious to the evil. - The evil man is always wretched. - Whom do you pursue? - I pursue the

thief. - The thieves are pursuing us. - We not only pursue, but also catch the thieves. - The unjust always pursue the unjust. - The evil flee the good. - Where do the maidens sit? - They sit at the fountains. - They young men play by the small stream. - What is good is always beautiful.

102.II. p. 100

Ὁ κλέπτης ἄθλιός ἐστιν. - Κλέπται οὔτε σοφοί εἰσιν οὔτε μακάριοι. - Ὁ νεανίας οὐκ ἔστι κλέπτης. - Ὁ κλέπτης ἀεὶ φεύγει τὸν ἀγαθόν. - Τὸ ἀγαθὸν ἀεὶ καλὸν ἐστὶ. - Ὁ Θεὸς ἴλεώς ἐστιν τῷ ἀγαθῷ. - Οἱ ἀγαθοὶ οὔτε φεύγουσιν οὔτε διώκει τοὺς κακοὺς. - Οἱ ἄδικοι ἀεὶ ἢ φεύγουσιν ἢ διώκουσιν τοὺς δικαίους. - Ἡ ἔως διώκει τὴν ἐσπέραν. - Οἱ ἀγαθοὶ ἀεὶ διώκουσιν τὸ καλόν. - Πότερόν ἐστιν ὁ ἱατρος δίκαιος ἢ ἄδικος; - Δίκαιός ἐστιν, οὐκ ἄδικος. - Πότερά ἐστιν ὁ ἀγαθὸς μακάριος ἢ ἄθλιος; - Ὁ ἀγαθὸς ἀεὶ ἐστὶ μακάριος. - Οἱ κακοὶ ἀεὶ εἰσιν ἄθλιοι. - Ἡ τοῦ ἀδίκου ψυχὴ κακὴ ἐστὶν. - Ὁ Θεὸς ἀεὶ ἐστὶ ἴλεως τοῖς ἀγαθοῖς. - Τί ἔχετε ἐν τῷ κανῶ; - Ἔχομεν πορφυρᾶς χλαίνας, καὶ χρυσᾶ ποτήρια. - Οὐ τὰ ἐμὰ ποτήρια, ἀλλὰ τὰ τοῦ ἐμπορίου. - Ποῦ κεῖνται αἱ ἀργυραῖ σφαῖραι; - Κεῖνται ἐπὶ τῇ κρήνῃ. - Καὶ ὁ ἵππος καὶ ἡ βοῦς φεύγουσιν. - Ὁ νεανίας μόνος φεύγει.

TWENTY-SEVENTH LESSON.

104.I. p. 103

This house. - This high house. - These beautiful houses have porches and hearths. - This hill is high. - This hill is not so high, as that near the river. - Whence do these good young men come? - They come from the village in the plain. - Who are in these beautiful gardens? - These beautiful maidens are here. - What is this? - This is an irrational animal. - These just men pursue good things. - This thief flees the just man. - These things are beautiful. - There are beautiful villages in this plain. - What kind of hills are near the river? - They are high hills. - What balls do you throw? - We throw these instead of those of the workman.

104.II. p. 103

Ὁ λόφος ὑψηλός ἐστιν. - Οἱ λόφοι οὐκ εἰσιν ὑψηλοί. - Αἱ οἰκίαι αἱ ἐν τῇ κώμῃ οὐκ εἰσιν οὕτως ὑψηλαὶ ὥς ὁ λόφος. - οὔτοι οἱ

λόφοι οὐκ εἰσιν οὕτως ὑψηλοὶ ὥς ὁ πλησίον τῆς κώμης. - Τίνος εἰσιν οὗτοι οἱ κήποι; - Ἐμοί εἰσιν. - Τοῦ ἀδελφοῦ μου εἰσιν. - Τίς γράφει ταῦτα; - Ὁ πατήρ γράφει τὰς ἐπιστολάς ταύτας πρὸς τὸν υἱόν. - Ὁ ἀδελφὸς γράφει ταύτην τὴν ἐπιστολὴν τῇ ἀδελφῇ. - Αὕτη ἡ καλὴ ἐπιστολή. - Οἱ καλοὶ τὰς οὗτοι. - Οὗτος ὁ νεανίας διώκει τοὺς τοὺς τὰς ἐπὶ τὸν λόφον. - Αὕτη ἡ ἐπιστολὴ καλὴ ἐστίν. - Τίς γράφει ταύτην τὴν καλὴν ἐπιστολὴν; - Ἡ ἡμέρα αὕτη. - Πρὸ τῆς ἡμέρας ταύτης. - Ἡμέρα ἀνθ' ἐσπέρας. - Ἡ ἐπὶ τῆς τραπέζης, ἡ ἐπὶ τὴν ὀροφὴν, ἡ ἐπὶ τῇ κρήνῃ. - Τίνες παίζουσιν; - Οὐχ ἡμεῖς παίζομεν, ἀλλ' ὑμεῖς. - Οὐ μόνον ἡμεῖς παίζομεν, ἀλλ' ὑμεῖς.

TWENTY-EIGHTH LESSON.

107.I. p. 106

How much time? - So much time. - In so much time. - There is not so much time for you as for us. - How much wine have you? - We have not so much wine as our friends. - How many young men are in the garden? - Not so many as I see on the hill. - There are not so many young men there, as roses. - The roses in the garden are not so many as those in the fields. - The boy has not so many silver balls as I. - He does not catch so many hares as squirrels. - What sort of wine have you? - We have not that sort of wine as you have. - The workman does not drink that sort of wine as the rich merchant. - How great are these evils? - My evils are not so great as yours. - How old is the young man? - Not so old as my brother. - I do not see so much wisdom in this teacher, as in the scholar. - This wisdom.

107.II. p. 107

Ποίαν οἰκίαν ἔχει ὁ φίλος σου; - Ἐχει καλὴν οἰκίαν. - Ἐχει τοιαύτην οἰκίαν οἷαν ὁ πλούσιος ἰατρός. - Ἐχει τοιαύτην οἰκίαν οἷαι αἱ ἐν τῇ κώμῃ. - Ὁ ἰατρὸς οὐκ ἔχει τοιαύτην οἰκίαν οἷα ἡ τοῦ ἐμπορίου. - Αὗται αἱ οἰκίαι οὐκ εἰσιν οὕτω καλαὶ ὥς αἱ ἐν τῷ πεδίῳ. - Ἐχει ὁ παῖς τοσοῦτον χρυσὸν ὅσον ἄργυρον; - Οὐκ ἔχει τοσοῦτον ἄργυρον ὅσον χρυσόν. - Ρίπτετε τοσαύτας σφαίρας ὅσα μῆλα; - Οὐ ρίπτομεν τοσαῦτα μῆλα ὅσας σφαίρας. - Οὐ ρίπτομεν τοσαῦτα μῆλα εἰς τὸ ποτήριον ὅσα ἐπὶ τὴν οἰκίαν. - Οὐκ ἔχομεν τοσαύτας πορφυρᾶς χλαίνας ὅσα ἀργυρᾶ καὶ χρυσᾶ ποτήρια. - Ὁ πατήρ οὐ γράφει τοσαύτας ἐπιστολάς ὅσας ὁ υἱός.

- Πηλίκος ἐστὶ ὁ πατήρ; - Οὐκ ἔστι τηλικούτος ἡλίκος ἐγώ. - Ἡ τοῦ τεχνίτου σοφία. - Ἡ ἐμὴ σοφία οὐκ ἔστι τηλικαύτη ἡλικὴ ἢ τοῦ τεχνίτου.

TWENTY-NINTH LESSON.

110. p. 110

Ἀπὸ τοῦ ποταμοῦ, καὶ ἐκ τῆς οἰκίας.
 Ἀντὶ κανοῦ, καὶ πρὸ τῆς θύρας.
 Οὐκ ἐπὶ τῆς ὀροφῆς, ἀλλὰ ἐπὶ τὸν λόφον.
 Ἦ ἐν τῷ ἀγρῷ, ἢ εἰς τὸ πεδίου.
 Κάθεται, ἢ παίζει ἐπὶ τῇ κρήνῃ.
 Πέμπω τὸν νεανίαν πρὸς τὸν ἰατρόν.
 Ὁ παῖς ἔρχεται σὺν τῷ ἐμπόρῳ.

111.I. p. 110

Whom are you sending to me? - I am sending my son to you.
 - With whom are you sending him? - Along with my brother. -
 With whom are you sending us? - I send you with the wise and
 expert teacher. - Who are coming? - Not only the workmen are
 coming, but also the good physician is coming along. - Where
 were you yesterday? - Yesterday evening I was with you in the
 garden. - Not in this garden, but in that near the lofty hill. - How
 many artisans were with you in the garden? - Not so many as
 they were here. - When do our friend come? - Neither they come
 at early dawn, nor in the evening, but before noon. - The thief
 does not come at day-break, but either in the evening, or before
 dawn. - You always come early in the morning. - We do not come
 so early in the morning as you. - What do I see? - I see nothing
 anywhere. - Nobody sees nothing anywhere. - My brother writes
 nothing besides these letters.

111.I. p. 111

Τί γράφετε; - Γράφομεν οὐδὲν πλὴν ἐπιστολῶν. - Οὐδεὶς γράφει
 οὐδὲν πλὴν ἐπιστολῶν. - Πότε ὁ μήτηρ σου γράφει ἐπιστολάς; -
 Ἦ ἔωθεν, ἢ ἐσπέρας. - Σὺν τίνι ἢ μικρὰ παῖς ἔρχεται - Συνέρχεται
 τῇ σοφῇ κόρῃ. - Ποῦ ἦσαν αἱ κόραι ἐσπέρας; - Ἦσαν ἐν τῇ λευκῇ
 καὶ καλῇ στοᾷ. - Πότερα ἦν ἢ τοῦ νεανίου ἀδελφῇ ἐκεῖ ἢ οὐ; -
 Ἦν. - Οὐκ ἦν. - Ποῦ ἦν; - Οὐδαμοῦ ἦν. - Οὐτ' ἦν ἐνταῦθα, οὐτ'

ἐκεῖ. - Οὐκ ὁρῶ τοὺς λογῶς οὐδαμοῦ. - Οὐδεὶς οὐκ ὁρᾷ τοὺς ταῶς οὐδαμοῦ. - Τίς ἔρχεται ἅμα τῇ ἡμέρᾳ; - Οὐδεὶς ἔρχεται πρὸς τὴν οἰκίαν ἅμα τῇ ἡμέρᾳ. - Ὁ ἄνθρωπος οὗτος ἔρχεται εἰς τὸν ἀγρὸν μόνον ἔωθεν. - Πότερον χθὲς ἢς ἐν τῷ ἀγρῷ ἢ οὐ; - Οὐκ ἦν ἐκεῖ ἐχθὲς, ἀλλὰ πρῶην. - Πόσαι ἐσπέραι; - Οὐ τοσαῦται ἐσπέραι ὅσαι ἔω. - Ποῖον οἶνον πίνεις; - Οὗτος ὁ οἶνος οὐκ ἔστι οὕτως ἀγαθὸς ὡς ὁ σός.

THIRTIETH LESSON.

115.I. p. 114

The fly. - The fly itself. - The same fly. - The same tree. - The same trees. - What is in the garden? - There is in it a beautiful fig-tree. - Is not there in the same garden an apple-tree? - There is not in this garden an apple-tree, but in that near the hill. - The man himself. - The soul itself. - Is the soul of the young man wise? - Yes, his soul is wise. - Who is coming? - The father himself is coming. - Who are coming with him? - His good friends are coming with him. - When does the father write to his son? - He writes to him in the evening. - What does the young man pursue? - He pursues the thief. - We pursue the same thief. - Who catches the hare? - Nobody catches it. - My house is in this village. - My house is in the same village. - I and you throw the same ball.

115.II. p. 115

Ἡ στοά. - Αὕτη ἡ στοά. - Ἡ αὐτὴ στοά. - Ἡ στοὰ αὐτή. - Ἐν ταύτῃ τῇ στοᾷ αὐτῇ. - Αὗται αἱ οἰκίαι ἔχουσιν τοὺς αὐτοὺς κήπους. - Τὸ χρυσοῦν ποτήριον - Τὸ ποτήριον αὐτὸ χρυσοῦν οὐκ ἔστιν. - Οὐ μόνον αὕτη ἡ σφαῖρα χρυσοῦ ἔστιν ἀλλὰ καὶ τὸ ποτήριον αὐτό. - Καὶ ἡ χηλὸς ἀργυρῇ ἔστι καὶ τὰ ἐν αὐτῇ μῆλα. - Οὐχ ἡ σφαῖρα, ἀλλὰ ποτήριον αὐτῇ. - Τί ὁρῶ ἐν τῷ ποταμῷ; - Οὐδὲν ὁρῶ ἐν αὐτῷ. - Οὐδεὶς οὐδὲν ὁρᾷ ἐν αὐτῷ πλὴν ἵππου καὶ σφαίρας. - Οὐκ ἐν τῷ ποταμῷ αὐτῷ, ἀλλ' ἐν τῷ μικρῷ ῥῷ - Αἱ βόες κεῖνται ἐν τῷ πεδίῳ καὶ οἱ ἵπποι τρέχουσιν εἰς τὸ αὐτὸ πεδίον. - Τίνας οἱ κακοὶ διώκουσιν; - Διώκουσι τοὺς ἀγαθοὺς αὐτούς. - Οἱ κακοὶ ἀεὶ φεύγουσιν τοὺς ἀγαθοὺς. - Ὁ Θεὸς αὐτὸς εὐνοῦς ἔστι καὶ ἵλεως τοῖς ἀγαθοῖς. - Τίς ἔχει τὸ τοῦ ἐμπόρου πῖλον; - Ἐγὼ ἔχω τὸ πῖλον αὐτοῦ.

THIRTY-FIRST LESSON.

119.I. p. 118

Where were you on that day? - I was in the porch near gate. - Who else was there at the same time? - Nobody else. - Nobody was there with me except my friend. - I and my brother alone were there. - Is somebody else staying there with you, or not? - Nobody else. - What do the artisans write? - They write letters. - What else do they write? - Nothing else. - We write nothing except letters. - Another book. - The other book. - Not this book, but the other. - What cloak does the merchant send? - He does not send that in the chest, but another. - He has not this, but the other. - The horses are not in these villages, but in the others. - How many days are you staying in this village? - We are staying not so many days as the others. - Those other men stay a long time on the hill. - Those other villages are not so beautiful as these.

119.II. p. 119

Αὕτη ἡ ἡμέρα. - Τῇ ἡμέρᾳ ταύτῃ. - Ταύτῃ τῇ αὐτῇ ἡμέρᾳ. - Ἐκεῖνη τῇ ἡμέρᾳ αὐτῇ. - Ἑτέρα ἡμέρα. - Ταύτας τὰς ἄλλας ἡμέρας. - Ἡ ἄλλη ἡμέρα. - Αἱ ἄλλαι ἡμέραι. - Ἡ ἄλλη κώμη. - Τίς κώμη; - Αὕτη ἡ κώμη. - Ἐν τῇ αὐτῇ κώμῃ ἐκεῖνη. - Εἰς ταύτην τὴν ἄλλην κώμην. - Πέμπομεν εἰς ἕτερον πεδῖον. - Τί ἄλλο πεδῖον; - Οὐδὲν ἄλλο. - Οὐδὲν ἄλλο. - Αὕτη ἡ ἑτέρα κώμη καλὴ ἐστίν. - Αὕτη ἡ συκῇ. - Τίς συκῇ; - Αὕτη ἡ ἄλλη συκῇ. - Τίς ἄλλη συκῇ; - Τί γράφει ὁ νεανίας; - Γράφει ἐπιστολὰς πρὸς με. - Τί ἄλλο γράφει; - Οὐδὲν ἄλλο. - Τίς ἄλλος γράφει; - Οὐδεὶς ἄλλος γράφει. - Ἦ οὗτος ὁ δάκτυλος ἢ ὁ ἕτερος. - Οὐχ ἡ αὐτὴ γλῶττα ἀλλ' ἄλλη. - Πόσον χρόνον μένετε ἐπὶ τούτου τοῦ ὑψηλοῦ λόφου; - Μένομεν μακρὸν χρόνον. - Μενομεν τοσαύτας τὰς ἡμέρας.

THIRTY-SECOND LESSON.

122.I. p. 121

Is it my hat? - Do I see my hat, or yours? - Whose hat do I see? - Neither I see mine, nor the merchant's. - Who sees this man's hat? - Nobody sees either this man's, or the other man's. - A peacock. - My peacock. - Not my peacock, nor that of the rich workman. - Whose is the beautiful peacock? - It is neither ours,

nor yours, but the physician's. - Have you the merchant's golden cup, or mine? - I have neither your cup, nor that man's, but that on the silver table. - Are the beautiful maidens in our gardens? - They are not in our gardens, but either in those by the river, or in my brother's. - How many books are in this man's hand. - Not so many in this man's hand, as in that man's. - Are these books of the teacher, or of the scholar? - They are not of the scholar, but of the teacher.

122.II. p. 122

Ποῦ κεῖται ὁ ὑμέτερος ἄργυρος; - Ὁ ἡμέτερος ἄργυρος κεῖται ἐπὶ τῆς τραπέζης. - Οὐ κεῖται ὁ ἄργυρος ἐπὶ τῆς ἡμετέρας τραπέζης, ἀλλ' ἐπὶ τῆς ὑμετέρας. - Οὐκ ἐπὶ τῆς σῆς τραπέζης, οὐδὲ ἐπὶ τῆς τοῦ πλουσίου ἐμπορίου. - Πόσος χρυσός ἐστιν ἐν τῇ χηλῶ ἡμῶν; - Οὐκ τοσοῦτος ἐν τῇ ἡμετέρᾳ χηλῶ ὅσος ἐν τῇ ὑμετέρᾳ. - Τὸ ποτήριον τούτου. - Ἐκείνου τὸ ποτήριον, οὐ τούτου. - Οὐκ ἔστιν τοσοῦτος οἶνος ἐν τῷ ποτηρίῳ ἐκείνου ὅσος ἐν τῷ ἐμῷ. - Τίς ἡμῶν πίνει οἶνον; - Οὐδεὶς πίνει αὐτόν. - Ποῖον οἶνον πίνει οὗτος ὁ ἔμπορος; - Πίνει τοιούτον οἶον ἔχει. - Λαμβάνει ὁ κλέπτης τὸν χρυσόν; - Λαμβάνει. - Τίνος τὸν χρυσὸν λαμβάνει; - Λαμβάνει ἢ τὸν τοῦ νεανίου ἢ τὸν τοῦ ἐγγράτου. - Λαμβάνει ἢ τὸν ἐκείνου χρυσόν, ἢ τὸν τούτου. - Οἱ κλέπται λαμβάνουσιν οὔτε τὰς ἡμετέρας πορφυρᾶς χλαίνας, οὔτε τὰς ὑμετέρας. - Ἡ ἔως. - Τῇ αὐτῇ ἐσπέρα. - Ἡ μεσημβρία οὐκ ἔστιν οὕτω καλὴ ὡς ἡ ἔως. - Πρὸ τῆς ἔως. - Ἀνθ' ἡμῶν.

THIRTY-THIRD LESSON.

124. p. 126

Ἔρχομαι ἀπὸ τοῦ λόφου, ἐκ τοῦ πεδίου.
Ἡ σφαῖρα κεῖται ἐν τῇ χηλῶ, ἢ πίπτει εἰς τὴν κρήνην.
Ὁ ἄγγελος ἔρχεται ἀντὶ τοῦ ξένου.
Αἱ βόες κεῖνται πρὸ τῆς πύλης.
Οἱ νεανίαί κάθηνται ἐπὶ τῆς ὀροφῆς ἢ ρίπτουσι τὴν σφαῖραν ἐπὶ αὐτήν.
Ἡ παῖς παίζει ἐπὶ τῷ ποταμῷ, ἢ ἐγγὺς τοῦ δένδρου.
Πέμπομεν ταύτας τὰς ἐπιστολάς πρὸς τὸν ξένον.
Οὐδεὶς συνέρχεται μοι πλὴν τοῦ ἀδελφοῦ μου.
Λέγομεν ἢ γράφομεν ταῦτα περὶ ἡμῶν αὐτῶν.

125.I. p. 126

I speak about myself. - The father speaks these things not about us, about about himself. - What do you see about yourself? - I say nothing good about myself. - The messenger does not speak about you, but about us. - Who say these thing about themselves? - These strangers say both these things and such others about themselves. - To whom does the father write? - He writes to his son. - He does not write to his own son, but to mine. - To whom does the messenger speak these things? - He says these things either to me, or to you. - The stranger says these thing to the messenger. - We always say the same things about the same things. - I say these things instead of those. - Whose is this staff? - It is the messenger's. - The messenger has my staff instead of his own. - The stranger has his own cloak instead of the messenger's. - The evil man shuns himself. - The evil non only shun the good but also themselves.

125.II. p. 127

Ἐμαντοῦ. - Ὁ ἔμαντοῦ πῖλος. - Οὐχ ὁ ἐμὸς πῖλος, ἀλλ' ὁ σός. - Οὐκ ἔχω τὸν σὸν πῖλον, ἀλλὰ τὸν ἔμαντοῦ. - Πόθεν ἔρχεται ὁ ξένος; - Ἐρχεται ἀπὸ τῆς οἰκίας. - Ἐρχεται ἀπὸ τῆς αὐτοῦ οἰκίας. - Οὐκ ἐρχόμεθα ἀπὸ τῆς ἡμετέρας οἰκίας ἀλλ' ἀπὸ τῆς ἐκείνου. - Τίτι λέγει ὁ ἄγγελος; - Λέγει μοι. - Λέγει πρὸς ἑαυτόν. - Οὗτοι οἱ ἄγγελοι λέγουσιν ἑαυτοῖς. - Γράφομεν ἐπιστολάς πρὸς ἡμᾶς αὐτούς. - Οὐδεὶς γράφει τῷ ξένῳ πλὴν ἐμοῦ. - Ὁ ξένος γράφει αὐτ' ἐμοῦ. - Λέγω περὶ τούτων. - Τίς ἄλλος γράφει περὶ τῶν αὐτῶν. - Οὐδεὶς ἄλλος. - Ὁ νεανίας γράφει περὶ τῆς ἀδελφῆς. - Τί διώκουσιν οἱ ἀγαθοί; - Διώκουσι τὴν σοφίαν. - Οἱ κακοὶ οὐ μόνον φεύγουσι τὴν σοφίαν, ἀλλὰ διώκουσι τὸ κακόν. - Διώκουσι τὸ κακόν ἀντὶ τοῦ ἀγαθοῦ. - Τὸ κακὸν ἔρχεται πρὸ τοῦ ἀγαθοῦ. - Ποῖ βαίνετε; - Βαδίζομεν εἰς τοὺς ἀγρούς.

THIRTY-FOURTH LESSON.**129.I. p. 130**

A large horse. - The horse is large. - We are in a large plain. - This tree is both large and tall. - Who speaks about these things? - We speak not about these things, but about one another. - The wicked always pursue each other. - The wicked man hurts his own soul. - Often the wicked hurt themselves. - The unjust not

only hurt others, but also themselves. - What does the boy throw? - The boy sometimes throws a ball. - Has not the messenger already come? - Yes, he has already come. - Has not our messenger come yet? - These things are not clear yet. - When do the messengers come? - They come before day. - The stranger comes to us at day-break.

129.II. p. 130

Λέγομεν περὶ ἀλλήλων. - Ἐγὼ οὐ λέγω περὶ σοῦ, οὐδὲ σὺ περὶ ἐμοῦ. - Οὗτος ἀεὶ λέγει περὶ τῶν αὐτῶν. - Τίνα οἱ κακοὶ φεύγουσιν; - Φεύγουσιν ἀλλήλους τε καὶ ἑαυτούς. - Βλάπτουσι τὰς αὐτῶν ψυχὰς. - Οἱ ἀγαθοὶ βλάπτουσιν οὔτε ἑαυτούς, οὔτε ἄλλους. - Τίς ἐστὶ μέγας; - Ὁ Θεὸς μόνος μέγας ἐστίν. - Ὁ Θεὸς μόνος ἐστὶ καὶ μέγας καὶ ὑψηλός. - Μέγα δένδρον - Ὅρῳ μέγα δένδρον ἐπὶ τῷ λόφῳ. - Ὁ ἄγγελος ἤδη ἔρχεται. - Ταῦτα οὐπω φανερά ἐστιν. - Ὁ Θεὸς οὐκ ἐστὶν φανερὸς τοῖς ἀνθρώποις. - Οἱ σοφοὶ ἀεὶ μακάριοι εἰσιν. - Οὗτος ὁ διδάσκαλος ἐνίστε σοφός ἐστιν. - Ἡ κόρη πολλάκις γράφει ἐπιστολὰς πρὸς τὸν ἀδελφόν. - Οὐδεὶς ὁρᾷ τὴν ἑαυτοῦ ψυχὴν. - Οὐδεὶς ὁρᾷ τὸν Θεὸν πλὴν τοῦ ἀγαθοῦ. - Ὁ Θεὸς μόνος ὁρᾷ τὴν ψυχὴν. - Πότερά ἐστιν ἡ ψυχὴ ἀθάνατος ἢ οὐ; - Ἡ ψυχὴ ἀθάνατός ἐστιν.

THIRTY-FIFTH LESSON.

132.I. p. 133

Much gold. - Not so much gold as silver. - Only little silver. - The silver in the chest is much. - Many and beautiful silver cups. - The gold in my cup is little. - Has the stranger much gold, or little? - He has only little. - Many days. - How many days does your friend stay? - Not many days. - My friend does not stay so many days as yours. - This man says many such things. - They say not only these things, but also many other such things. - How much time does our father write? - Not much time. - Many of the messengers say such things about me. - The wicked are not few. - The good are not so many as the wicked. - In this plain there are many and beautiful apple and fig-trees. - Those with us are many. - Those with these men are not so many as those with those men. - The men of old were not so many nor so wise as those of the present time.

132.II. p. 134

Οἱ ὀλίγοι. - Μόνοι οἱ ὀλίγοι σοφοί εἰσιν. - Οἱ πολλοὶ οὐκ εἰσὶ σοφοί. - Οἱ πολλοὶ οὔτε εἰσὶ σοφοί, οὔτε ἀγαθοί, οὔτε μακάριοι. - Οὗτοι μένουσι πολλὰς ἡμέρας. - Ἔρχονται ἢ πρὸ ἔω ἢ ἐσπέρας. - Τούτῳ τῷ χρόνῳ φεύγουσιν. - Ἔστιν ὀλίγος οἶνος ἐν τῷ ποτηρίῳ. - Ἔστιν ὀλίγα ποτήρια ἐπὶ τῆς τραπέζης. - Οὐκ ἔστιν οὕτω πολλὰ ποτήρια ὅσα σφαῖραι. - Πολλοὶ τῶν ἐμπόρων πλούσιοί εἰσιν. - Οὐδεὶς τῶν ἐργατῶν οὔτε λέγει οὔτε γράφει ταῦτα περὶ ἐμοῦ. - Ὁ ἀδελφὸς γράφει πολλὰ τοιαῦτα περὶ ἡμῶν πρὸς τὴν ἀδελφὴν. - Ἔστιν ὀλίγος χρυσὸς ἢ ἐπὶ τῆς ἀργυρῆς χηλοῦ, ἢ ἐν αὐτῇ. - Χρυσὸς ἀντ' ἀργύρου. - Λευκὸς πῖλος ἀντὶ πορφυρῆς χλαίνης. - Αἱ βόες ἢ κεῖνται πρὸ τῆς πύλης, ἢ τρέχουσιν ἐπὶ τὸν λόφον, ἢ εἰς τὴν νομὴν. - Οὐκ ὀλίγαί βόες.

THIRTY-SIXTH LESSON.**135. p. 137**

From the region, out of the regions.
 Lightning instead of thunder.
 Either before the porch, or in the chest.
 I sit with my sister by the spring.
 They play on the rocks and run on to the hills.
 The apples fall into the stream.
 We send to the teacher.
 I write to you about these things.
 They hear the thunder throughout the country.
 The horses run throughout the plain.

136.I. p. 137

What do you hear? - I hear a voice. - Whose? - The brother's.
 - Do I hear the thunder, or see the lightning? - You hear the thunder. - The thunder is the voice of God. - Those throughout the land hear the thunder. - Throughout this region they hear these voices. - What do you find? - I find much bread in the chest. - The boy finds much and good food on the table. - The girl both finds and eats bread. - These wise men neither eat bread, neither drink wine. - Both we eat bread. - I see much golden wheat in the plain. - Each of the young men has much wheat in his basket. - The maiden hears the voice of the thunder and runs. - Whither does she run? - Into the garden. - Into whose garden?

- Either she runs into her own garden, or into the merchant's. - The lightning is visible. - The bread is good. - Who do you hear? - We hear the wise teacher. - The young man hears the teacher. - The scholars hear the teacher's voice.

136.II. p. 138

Τί ἀκούει ὁ παῖς; - Ἀκούει φωνήν. - Τίνα φωνήν ἀκούει; - Ἀκούει τὴν τοῦ διδασκάλου. - Τί ἄλλο ἀκούει; - Ἀκούει οὐδὲν ἄλλο πλὴν τῆς βροντῆς. - Τίς ἀκούει τοῦ ξένου; - Οὐδεὶς πλὴν ἐμοῦ ἀκούει αὐτοῦ. - Ἀνὰ τὴν γῆν ἀκούομεν τὴν τοῦ Θεοῦ φωνήν. - Τί εὕρῃσκει ὁ νεανίας; - Εὕρῃσκει λαγῶς. - Εὕρῃσκει καὶ λαμβάνει ταῶς ἀντὶ λαγῶν. - Πολὺς καὶ καλὸς πυρός. - Οὗτος ὁ πυρὸς οὐκ ἔστιν οὕτως ἀγαθὸς ὡς ὁ ἐμός. - Ὁ ἐμός οὐκ ἔστιν οὕτως ἀγαθὸς ὡς ὁ τοῦ ἀδελφοῦ. - Τί ὀρῶ; - Ὀρῶ ἀστραπήν. - Οὐδεὶς ὀρᾷ οὐδὲν πλὴν τῆς ἀστραπῆς. - Οἱ νεανῖαι ἐσθίουσι πολὺν σῖτον. - Ἀμφότεροι ἐσθίουσιν ἄρτον καὶ πίνουσιν οἶνον. - Ὁ οἶνος βλάπτει τὴν τοῦ νεανίου νοῦν. - Νεανία, ὁ οἶνος βλάπτει τὴν ψυχὴν.

THIRTY-SEVENTH LESSON.

139.I. p. 140

The father sends the young man away. - The teacher sends out of the house the evil young man. - They send a messenger and send along the white horse. - When do the strangers come? - They come at early dawn and go away at evening. - The maidens depart at day-break. - My brother is entering into this beautiful house. - With whom is he entering? - With my sister and many other maidens. - Who is mounting this horse? - The young man is mounting on to it. - The young men go up the hills with the horses. - How do they write letters? - Sometimes they write beautifully. - You speak justly. - The physician does not speak these things rightly. - My affairs are in a bad condition. - My affairs are not in so bad condition as the messenger's. - These things are in good condition.

139.II. p. 141

Τίνα ἀποπέμπεις; - Ἀποπέμπω τὸν υἱόν. - Ὁ διδάσκαλος ἀποπέμπει τὸν μαθητὴν αὐτοῦ. - Οὐ τὸν αὐτοῦ μαθητὴν ἀλλὰ τὸν ἐμόν. - Ἐκπέμπομεν τοῦτον τὸν ἵππον ἐκ τῆς νομῆς. - Ὁ πατήρ μου καὶ ἡ

μήτηρ εἰσέρχονται εἰς τὴν κώμην. - Ἐγὼ τε καὶ σὺ ἀναβαίνομεν ἐπὶ τὸν ἵππον. - Τίς ἄλλος ἀναβαίνει ἐπὶ τὸν ἵππον; - Οὐδεὶς ἄλλος. - Οὐδεὶς πλὴν τοῦ νεανίου. - Οἱ νεανῖαι ἀπέρχονται πρὸ ἐσπέρας. - Οἱ ἵπποι συνέρχονται εἰς τὸ πεδῖον ἅμ' ἕω. - πρῶί. - Μακρὰ ἡμέρα. - Καλὴ ἐσπέρα. - Πῶς ἔχει ταῦτα; - Εὖ ἔχει. - Ἡ κόρη γράφει καλῶς. - Ὁ κακὸς κακῶς λέγει. - Ὁ ἀγαθὸς εὖ λέγει. - Ὁ δίκαιος ἀεὶ δικαίως λέγει.

THIRTY-EIGHTH LESSON.

143.I. p. 144

I was writing. - When were you writing? - I was writing just now. - I was writing when the young men were playing. - What were you writing? - I was writing a letter. - How much time was the physician writing? - For so much time as we were walking in the fields. - How much time were you walking there? - Not so much as you were pursuing the hares. - When we were in the gardens, then the father was sending his son to the village. - The ball was falling on to the earth. - We of old used to say these and many such things. - The thieves were fleeing at day-break. - Was the workman fleeing or pursuing? - Neither he was fleeing, nor pursuing, but was staying here. - What do you hear? - I hear nothing now. - Yesterday or the day before I was hearing the thunder. - We of old used to hear these voices. - The good of old used to hear the voice of God. - God of old used to speak to the good. - Who hears this voice? - We hear it. - Anciently these gardens used to have many roses and violets.

143.II. p. 145

Ἔτρεχον. - Τίς ἄλλος ἔτρεχεν; - Οὐδεὶς ἔτρεχε πλὴν ἐμοῦ καὶ τοῦ ἀγγέλου. - Ἐγὼ καὶ ὁ ξένος ἐτρέχομεν. - Σὺ καὶ ὁ νεανίας ἐδιώκετε τὸν κλήπτην. - Ὁ κλέπτης ἔφευγεν ἀπὸ τῆς κώμης, ὅτε οὗτοι ἐβάδιζον πλησίον τοῦ ποταμοῦ. - Ὁ κλέπτης ἔφευγεν ὅτε ἡμεῖς ἐδιώκομεν. - Ὁ διδάσκαλος ἔλεγεν ὅτε ὁ μαθητὴς ἔγραφεν. - - Πρὸς τίνα ἡ μήτηρ σου ἔγραφεν ταύτας τὰς μακρὰς ἐπιστολάς; - Πρὸς τὴν ἀγαθὴν ἀδελφὴν μου. - Πόσας ἀδελφὰς ἔχεις; - Οὐκ ἔχω οὕτω πολλὰς ἀδελφὰς ὅσους ἀδελφούς. - Οὐκ ἔχω πολλὰς ἀδελφὰς, ἔχω μόνον ὀλίγας. - Πάλαι οὗτος εἶχε πολλὰς ἀδελφὰς. - Πάλαι αὗται αἱ μηλέαι εἶχον πολλὰ μῆλα. - Τότε ἤκουομεν τοῦ σοφοῦ διδασκάλου. - Ταῦτα τὰ δένδρα οὐκ ἔχει τοσαῦτα

μῆλα νῦν ὅσα πάλαι. - Οὗτος ὁ διδάσκαλος οὐ πάλαι εἶχε τοσούτους μαθητὰς ὅσους νῦν. - Ποῦ ἡ κόρη εὑρίσκει τὰ ῥόδα; - Ἐν ταῖς ἀκάνθαις τοῦ κήπου. - Οὐκ ἐν ταῖς τοῦ κήπου ἀκάνθαις, ἀλλ' ἐν ταῖς τῆς νομῆς. - Ἐν τούτῳ τῷ αὐτῷ μεγάλῳ κήπῳ.

THIRTY-NINTH LESSON.

147.I. p. 148

Where was the artisan yesterday? - Either he was walking in the plain, or ascending on to the hill. - What road was the messenger walking? - He was walking that into the village. - We were writing letters during that day. - The boy was casting the balls away. - The maiden was collecting roses and violets into the basket. - I was seeing these beautiful roses. - On that same day we were staying in the house with you. - The young man used to throw away the staff. - The merchant does not drink so much wine now as he used to drink formerly. - The teacher collects books. - He no longer collects so many books as he used to collect formerly. - Virtue is wisdom. - The teacher's wisdom is great. - Anciently there were for us many and wise teachers. - I admire the virtue of the young man. - Who does not wonder at the teacher's wisdom? - God is wise. - God alone is wise and great. - This man is a son of mine. - This son of mine is a boy.

147.II. p. 148

Ἀπερρίπτω τὴν σφαῖράν μου. - Ὁ παῖς ἀπερρίπτε τὴν σφαῖραν αὐτοῦ. - Οὐκ ἀπερρίπτε τὴν ἑαυτοῦ σφαῖραν, ἀλλὰ τὴν ἐμήν. - Οὐκ εἶχομεν τὴν ἐμήν, ἀλλὰ τὴν τοῦ ἐμπόρου. - Τί ἔλεγεν ὁ νεανίας; - Ἐλεγεν οὐδὲν πλὴν τούτου. - Τί ἐδίωκον οἱ νεανίαί; - Ἡ τῶν ἡ σκίουρον. - Ὁ σκίουρος ἀπέφευγε τὸν νεανίαν. - Τίνα νεανίαν ἀπέφευγεν; - Τὸν αὐτὸν νεανίαν τοῦτον. - Τότε ἐπέμπομεν ταύτας τὰς ἐπιστολάς πρὸς τὸν ἀγαθὸν ξένον. - Οὐ νῦν πέμπομεν τοσαύτας ἐπιστολάς ὅσας πάλαι ἐπέμπομεν. - Τί ἐθαύμαζες; - Ἐθαύμαζον τὴν τε σοφίαν καὶ τὴν ἀρετὴν τοῦ διδασκάλου. - Τίνες ἔπαιζον ἐν τοῖς ῥόδοις; - Ἡ κόρη ἡ ἐκεῖ ἔπαιζεν, ἡ ἐπὶ τῇ κρήνῃ. - Ὁ ἵππος ἔτρεχεν εἰς τὴν μεγάλην νομήν. - Ὁ ξένος εἶχε πολὺν χρυσόν. - Οἱ ἵπποι ἀπέφευγον. - Ὅρῳ ἑμαυτόν. - Ὅρῳ τὸν ἑμαυτοῦ πῖλον, οὐ τὸν σόν.

FORTIETH LESSON.

152.I. p. 153

The month - This month. - This same month. - Many months.
 - Not so many months as days. - This month is not so long as that. - Who is splitting wood? - The worker is splitting wood. - With what do the workmen split wood? - With this large wedge. - Yesterday at early morning the workmen were splitting wood. - When the boy was striking the ball, we were splitting wood with the wedges. - A certain wedge. - What wedge? - With what wedges were you splitting wood just now? - With these very wedges. - With what does the man strike the young man? - He strikes him either with his hand, or with the small staff. - Who were the Greeks? - The Greek were beautiful and wise men. - The Greeks were not so wise, as the men of the present time. - Many of the Greeks were wise. - Some of the Greeks were both wise and good.

152.II. p. 154

Εὖλον. - Ταῦτα τὰ ξύλα. - Τίς ἔσχιζε ταῦτα τὰ ξύλα; - Ἐσχίζε τις ταῦτα τὰ ξύλα ἢ ἐχθὲς ἢ πρῶην. - Οὗτος σχίζει ξύλα σφηνί. - Οὐκ ἀργυρῶ, οὐδὲ χρυσῶ σφηνί. - Οὗτος ὁ σφην ἀργυροῦς οὐκ ἔστιν. - Οὗτος ὁ μήν. - Ἐκείνῳ τῷ μηνί. - Ἐκείνους τοὺς αὐτοὺς μῆνας ἐγγράφομεν. - Πότερον ὁ πατήρ σου ἔγραφεν ἐκεῖνον τὸν μῆνα, ἢ τὸν ἄλλον; Τὸν ἄλλον. - Πόσους μῆνας μένετε; - Οὐ μένομεν τοσοῦτους μῆνας ὅσας ἡμέρας. - Οἱ Ἕλληνες σοφοὶ ἦσαν. - Οἱ Ἕλληνες ἔγραφον πολλὰς βίβλους. - Οὗτος ὁ πλούσιος ἔμπορος, ὅτε πλούσιος ἦν, εἶχε πολλὰς βίβλους. - Οὐκ εἶχεν ὡς πολλὰς βίβλους ὅσας νῦν ἔχει. - Ἕλληνας τις σοφὸς ἦν. - Τινὲς Ἕλληνες ἦσαν ἀγαθοὶ τε καὶ σοφοί. - Ὁ Θεὸς ἀεὶ ἦν ἰλεως τοῖς ἀγαθοῖς. - Οἱ δίκαιοι ἀεὶ μακάριοι εἰσιν.

FORTY-FIRST LESSON.

155. p. 157

I shall send you either from the pasture, or out of the field.
 I shall have a staff instead of a wedge.
 The messenger comes before the time.
 The maiden sits with her brother in the porch.

The young men play on the rocks, but not by the door.
 The strangers neither will come into the house, nor on to the hill.
 The father writes to the shepherd about his son.
 The horses were running throughout the plain.
 For this reason I send to you through the messenger.
 The horses run through the plain.

156.I. p. 157

Where does the shepherd sit? - These shepherds sit on the hill.
 - When will they come hither? - They will come to-day, or to-morrow. - I shall send a letter. - For what reason will you send this letter? - I shall send it for many reasons. - Through whom will you send it? - I shall send it through my only son. - How much wood will the workman split? - He will split so much as he will have. - Were the artisans splitting wood yesterday, or not? - They were not splitting wood yesterday, but tomorrow they will. - How many letters will your father write tomorrow? - He will not write as many as he writes today. - To whom will you say these things? - I shall say theses things to this shepherd. - These words will hurt our souls. - The unjust will always hurt one another. - The just will hurt neither themselves nor others. - This wicked man will strike the young man with a staff. - The horses either lie before the gates, or run through the plain to the hill.

156.II. p. 158

Ὁ ποιμήν. - Οὗτος ὁ ποιμήν. - Οὗτος ὁ ἀγαθὸς ποιμήν. - Οὗτοι οἱ αὐτοὶ ποιμένες. - Λέγομεν περὶ τούτων τῶν ποιμένων. - Ὁρῶ τὸν ποιμένα ἐν τῇ νομῇ. - Ὁ ποιμήν μένει πολλοὺς μῆνας ἐν τῷ ἀγρῷ. - Πότε ἤξουσιν οἱ ποιμένες; - Αὔριον. - Διὰ τίνος πέμψουσιν; - Διὰ τοῦ ἀγαθοῦ ξένου. - Ὁ πατήρ πέμψει πρὸς τὸν ἱατρὸν διὰ τοῦ υἱοῦ. - Οὐ διὰ τοῦ ἑαυτοῦ υἱοῦ, ἀλλὰ διὰ τοῦ ἐμοῦ. - Οὐ διὰ τοῦ τοῦ ἐμπορίου υἱοῦ, ἀλλὰ τοῦ διδασκάλου. - Τί λέξει ὁ ἄγγελος; - Λέξει οὐδὲν ἀγαθόν. - Οὐ λέξει τοσαῦτα ὅσα ἔλεγεν ἐχθές. - Τί εὐρήσεις; - Εὐρήσω τὴν χλαῖνάν μου. - Εὐρήσω τὴν χλαῖνάν μου ἢ πρὸ τῆς θύρας, ἢ ἐπὶ τῆς τραπέζης, ἢ ἐν τῇ χρυσῇ χηλῷ. - Ὁ ἔμπορος οὐ πίνει τοσοῦτον οἶνον ὅσον πάλαι ἔπινεν. - Ὁ ἄνθρωπος οὐκ ἔχει οὕτω πολὺν χρυσὸν ὅσον εἶχεν.

FORTY-SECOND LESSON.

160.I. p. 161

Are the thieves fleeing? - Will not the thieves flee? - These thieves will not escape, will they? - Will the thieves escape, or not? - Nobody of these wicked men will escape. - Will you say these things? - Does not the orator say these things? - The orators will not say these things, will they? - Not only these, but they will say many such things. - How much time will these orators speak? - They will speak during so many days as we shall listen. - Who will listen to the orator? - This wise orator speaks beautifully. - These things are in good condition. - When the orators will speak, then we shall hear. - How many squirrels will the young man catch? - He will catch as many as he will pursue. - The thief will flee, and we shall both pursue and catch. - Will not the horses run through the river? - Will the little girl fall into the stream, or no? - The wicked man will not strike the maiden with the staff, will he? - Will you hear the thunder, or not? - We shall hear the thunder, when you will see the lightning. - The unjust are always miserable. - God is not friendly to the wicked, is he? - He is not friendly to the wicked, but to the good.

160.II. p. 162

Φεύξομαι. - Οὗτος ὁ κλέπτης ἀποφεύξεται. - Αποφεύξονται οἱ κλέπται; - Μὴ ἀποφεύξονται; - Διὰ τί λέξεις ταῦτα; - Διὰ πολλά. - Τίνα οἱ ἄδικοι διώξονται; - Διώξονται τὸν ἀγαθὸν ξένον. - Ὅτε ὁ ξένος ἤξει, διώξουσιν αὐτόν. - Οὗτος ὁ παῖς παίζεται. - Ὅτε παίζεται; - Οἱ νεανίαί παίζονται ἐπὶ τῇ κρήνῃ. - Μὴ ἡ παῖς πεσεῖται εἰς τὴν κρήνην; - Πότερον οἱ ἵπποι πεσοῦνται εἰς τὸν ποθαμόν, ἢ οὐ; - Πότε ὁψόμεθα τὸν ἔμπειρον ἱατρόν; - Αὔριον. - Διὰ τίνος πέμψω πρὸς αὐτόν; - Διὰ τούτου τοῦ ῥήτορος. - Τί λέξουσιν οὗτοι οἱ ῥήτορες; - Λέξουσιν οὐδὲν κακόν, ἀλλὰ πολλὰ ἀγαθά. - Ἔστι τι ἐν τῇ χηλῶ. - Τί κεῖται ἐπὶ τῆς τραπέζης; - Ὁ αἴλουρος κεῖται ἐπὶ τῆς τραπέζης, ἢ πρὸ τῆς χηλοῦ. - Οὐκ ἔχει ἡ παῖς μῆλα ἐν τῷ κανῶ; - Μὴ ὁ παῖς ἔχει ἄκανθαν ἐν τῇ γλώσσει;

FORTY-THIRD LESSON.

165.I. p. 166

I am in the garden. - Tomorrow we both shall be in the same garden. - Both I and you shall be today by the doors. - Each of the lions will be in the forest. - The hunters will pursue the lion. - These hunters will pursue both wolves and bears during many days. - The lions will not escape, will they? - Will the wolves flee the hunter or not? - The shepherd pursues the wolf. - The wicked always pursue one another, and will pursue. - The teeth of the lions. - Not the lions' teeth, but the old man's - How many teeth has the old man? - He has not so many now, as he formerly used to have. - The shepherds are going away. - Whither will the shepherd go? - The shepherds either will go away into the forest, or on to the hill. - The old man was entering into the house just now. - We shall depart today. - The squirrel bites with its teeth. - The squirrel will not bite the maiden with its teeth, will it?

165.II. p. 167

Γέρων. - Οὗτος ὁ γέρων. - Οὗτος ὁ αὐτὸς γέρων. - Οὗτος ὁ γέρων ἔχει ὀδόντας. - Οὗτοι οἱ ἄρκτοι καὶ λέοντες ἔχουσιν μεγάλους ὀδόντας. - Ὁ λύκος ἔχει τοὺς ὀδόντας μεγάλους καὶ λευκοὺς. - Ὁ θηρατῆς διώκει καὶ τὸν λύκον καὶ τὸ λέοντα. - Οἱ ἄρκτοι φεύγουσι τὸν θηρευτὴν. - Ὁ θηρατῆς ἄρτι εἰσῆει εἰς τὴν ὕλην. - Ὁ παῖς λήψεται τοῦτον τὸν σκίουρον. - Μὴ ὁ σκίουρος δήξεται; - Ὁ σκίουρος δήξεται τὴν τοῦ ἵππου οὐράν. - Οὐ τὴν τοῦ ἵππου, ἀλλὰ τὴν τοῦ αἰλούρου. - ἅπειμι. - Ἦξω πρὸ ἐσπέρας. - Οἱ φίλοι ἡμῶν ἀπήεσαν ἅμ' ἔω. - Ἀπίασι πρῶ. - Τίς προσέρχεται μοι; - Οὐδεὶς πλὴν τούτου τοῦ γέροντος. - Οὐκ ἔχει ὁ γέρων βακτηρίαν; - Οὔτε ἔχει βακτηρίαν οὔτε χλαῖναν. - Οὗτός ἐστιν ἀγαθὸς γέρων. - Ὁ Θεὸς ἀεὶ ἔλεως ἔσται τοῖς ἀγαθοῖς.

FORTY-FOURTH LESSON.

171.I. p. 170

I wrote a letter. - To whom did you write these letters? - I wrote them to my good friend. - Did you send the letter, or not? - I sent it through the messenger. - I did not send it yesterday, but I shall send it tomorrow. - When we were writing, the maidens were sitting on these rocks. - In what place is my neighbor? -

Our neighbors are sitting in this very place. - No longer in this place, but in that. - The other place is not as large as that. - Yesterday we heard the thunder. - Tomorrow we shall see lightning. - It is evident that *you* hear a thunder. - The old man threw away both the cloak and the staff. - How beautiful, how large are these gardens! - The unjust man struck me with his staff. - The workmen split wood with wedges. - The snow. - A white snow. - The snow is white. - The snow lies on the earth. - The snow was falling throughout the country. - The cows were running through the snow, or were lying in the snow. - It is evident that the good are happy.

171.II. p. 171

Οὗτος ὁ τόπος. - Οὗτος ὁ αὐτὸς τόπος. - Οὗτοι οἱ τόποι αὐτοί. - Οὐκ εἰς τούτους τοὺς τόπους, ἀλλ' εἰς ἐκείνους. - Τίς ἄλλος τόπος; - Οὗτος ὁ ἕτερος τόπος. - Ἐκεῖνοι οἱ ἄλλοι τόποι. - Τίνες ἄλλοι τόποι; - Οὐδεὶς τούτων τῶν τόπων ἐστὶν οὕτω καλὸς ὡς ἐκεῖνος. - Οὗτος ὁ τόπος κεῖται ἐπὶ τῷ ποταμῷ. - Ἐγραψα ἐπιστολήν. - Ὁ παῖς ἔπεμψεν ἐπιστολήν πρὸς τὴν ἀδελφὴν διὰ τούτου τοῦ θηρατοῦ. - Λέγουσιν ὅτι ὁ θηρευτὴς ἐδίωξε τὸν λέοντα. - Λέγουσιν ὅτι οἱ Ἕλληνες ἦσαν σοφοὶ καὶ καλοί. - Ὁ παῖς ἀπέρριψε τὸ ποτήριον. - Οἱ νεανῖαι ἔπεμψαν ταύτας τὰς ἐπιστολάς πρὸς ἀλλήλους. - Ἐπεμψαν ταύτας τὰς ἐπιστολάς ἀντ' ἐκείνων. - Ἐπεμψαν τὰς ἑαυτῶν ἀντὶ τὰς ἡμῶν. - Τίς κεῖται ἐν τῇ χιόνι; - Οὗτος ὁ γέρων ἢ ἔκειτο ἐν τῇ στοᾷ, ἢ ἐκάθητο πρὸ τῆς θύρας. - Ὁ ῥήτωρ ἔλεξε ταῦτα. - Τίς ἤκουσε τοῦ ῥήτορος; - Λέγουσιν ὅτι οὗτός ἐστι μέγας ῥήτωρ. - Τί ἐστι τοῦτο; - Ἡ σοφία καλὴ ἐστίν.

FORTY-FIFTH LESSON.

174.I. p. 174

Did the young man strike you? - So did the wicked man strike you with the stick? - Did not the teacher strike the scholar? - Are not the wicked always miserable? - The boy did not fall into the river, did he? - Do the strangers come to us, or do they go away? - Who ate this bread? - These men both ate the bread and drank the wine. - I saw the lion when it ran into the forest. - The boy caught the squirrel. - The wolf bit the shepherd with its teeth.

174.II. p. 174

Ὅτε εὗρον τὸν πῖλον, ἔλαβον αὐτόν. - Εἶδον τὴν ἀστραπὴν. - Τίς ἄλλος εἶδεν αὐτήν; - Οὐδεὶς πλὴν ἐμοῦ οὔτε εἶδεν τὴν ἀστραπὴν οὔτε ἤκουσε τὴν βροντὴν. - Ἐπεσεν ὁ ἵππος; - Ἄρα οἱ κλέπται ἦλθον εἰς τὴν οἰκίαν; - Τίς ἔλαβε τοὺς κλέπτας; - Πότερα οἱ κλέπται ἀπέφυγον ἢ οὐ; - Μόνος κλέπτης ἀπέφυγεν. - Πόσα χρυσᾶ ποτήρια εἶδες ἐν τῷ κανῶ; - Οὐ τοσαῦτα ὅσα νῦν ὁρῶ. - Οὐκ εἶδον οὕτω πολλὰ ὅσα ὄψομαι αὖριον.

FORTY-SIXTH LESSON.**177.I. p. 176**

The boy. - This boy. - That girl. - The boys are playing. - We play with the boys. - The beautiful girls play by the fountain. - For what reason is the shepherd fleeing? - The shepherd is fleeing because he sees the wolf. - The shepherds fled because they saw the wolf. - When the wild beasts came, then the boys went to fleeing. - Not only those, but also we fled. - The wicked flee even when nobody pursues. - The stranger crossed over the sea. - The hunters will not cross over the lake, but the bridge. - The hunters crossed over the river because they saw the wild beasts. - My father went away yesterday, and today he will come back. - These children are beautiful. - The good shepherd will not flee, when he will see the wolf.

177.II. p. 177

ἦλθον. - Τίς ἦλθεν; - Ὁ ἄγγελος ἦλθεν. - Τί ἔλεξεν ὁ ἄγγελος; - Ὁ ἄγγελος λέγει ὅτι ὁ ποταμός ἐστι μακρὸς τε καὶ σκολιός. - Ὅτε ὁ νεανίας ἤκουσε τοῦτο, ἀνέβη τὸν ἵππον. - Οἱ ἡμέτεροι φίλοι καὶ ἀπῆλθον καὶ πάλιν ἦκον. - Ὅτε ἀκούσομαι τὴν βροντὴν πάλιν, ὄψομαι τὴν ἀστραπὴν. - Τὰ παιδιά ἐφυγεν ὅτι εἶδε τὴν ἀστραπὴν. - Οἱ παῖδες. - Αἱ παῖδες. - Ἐκεῖναι αἱ ἀγαθαὶ μικραὶ παῖδες. - Ἡ ἀγαθὴ μικρὰ παῖς μακάριά ἐστιν. - Ὁ κακὸς παῖς οὐκ ἔστιν οὕτω μακάριος ὡς ὁ ἀγαθός. - Εἶδον πολλοὺς μακαρίους παῖδας ἐν τῷ κήπῳ. - Οὗτος ὁ παῖς ἔλαβε τῶν. - Τί ἄλλο ἔλαβεν; - Ἐλαβεν οὐδὲν ἄλλο πλὴν μυίας. - Αἱ καλαὶ μικραὶ παῖδες ἔχουσιν καλὰ ρόδα ἐν τοῖς κανοῖς. - Διέβημεν τὴν θάλατταν καὶ τὴν λίμνην. - Διαβήσονται τὴν γέφυραν.

FORTY-SEVENTH LESSON.

181.I. p. 179

One boy. - One maiden. - One basket. - The maiden has two baskets in her hand. - How many tongues has this young man? - He has two tongues. - The wise old man has only one tongue. - Men have one tongue and ten fingers. - Nobody, except for this boy, has two tongues. - There are three rivers in this region. - The five hunters crossed over this one bridge. - How many days did the stranger stay here? - He stayed four or five days. - The girls have thirteen apples in the baskets. - Nobody of the orators said these things. - I see no apple-tree in this garden. - I see not even one.

181.II. p. 180

Ἐν μῆλον ἢ δύο ρόδα. - Ἡ τρεῖς ἄνθρωποι ἢ τέσσαρες ἵπποι. - Εἰσὶ πέντε ἢ ἕξ μηλέαι ἢ συκαὶ ἐν ταύτῃ τῇ μία νομῇ. - Εἷς ποιμὴν διώκει πολλοὺς λύκους. - Πολλὰ θηρία φεύγει ἓνα θηρατὴν. - Πόσον χρόνον μένουσιν οἱ φίλοι ἡμῶν; - Μένουσιν ἑννέα ἢ δέκα μῆνας. - Οὗτος ὁ παῖς ἔχει δέκα δακτύλους. - Οὗτος ὁ ἀγρὸς ἔχει ἑκατὸν δένδρα. - Ἐν τῇ βροντῇ ἀκούω ἑκατὸν φωνάς. - Ὅρῳ μόνους τέτταρας ἵππους ἐπὶ τοῦ λόφου ἐκείνου. - Οἱ τρεῖς ἄγγελοι ἐδιάβησαν δύο μεγάλας θάλασσας, καὶ ἦκον εἰς ταύτην τὴν καλὴν χώραν. - Ὡς καλὴ αὕτη ἡ χώρα. - Ἔστιν εἷς μόνος Θεός. - Οὐκ ἔστιν οὐδεὶς Θεὸς πλὴν ἑνός. - Ὁ Θεὸς ἰλεὼς ἐστὶν οὐδενὶ πλὴν τῶν ἀγαθῶν. - Οὐδὲ εἷς ἄνθρωπος λέξει ταῦτα.

FORTY-EIGHTH LESSON.

184.I. p. 182

This raven. - Those same ravens. - These ravens themselves. - I see three ravens in the forest. - Four or five ravens were sitting on the trees near the river. - The flatterer has poison in his tongue. - Not only in the tongue of the flatterer there is poison, but also in the soul. - The heart of the flatterer has much poison. - Virtue is the source of life. - In wisdom there is life. - Wisdom and virtue are the life of the soul. - No good man has poison in his heart. - The heart of the wise man has no evil. - The Greeks traveled many stadia during that day. - How many stadia are the

villages distant from the sea? - As much as one hundred stadia.
- Our hills were distant not a many days' journey.

184.II. p. 183

Ἡ ἀρετὴ καὶ ἡ σοφία. - Ἡ ἀρετὴ ἐστὶν ἡ πηγὴ τῆς σοφίας. - Μόνη ἡ ἀρετὴ ἐστὶν σοφία. - Ἡ ἀρετὴ ἐστὶν ἐν τῇ τῶν σοφῶν καρδίᾳ. - Κόραξ - Δύο κόρακες κάθηνται ἐπὶ τούτου τοῦ δένδρου. - Εἶδον τρεῖς κόρακας χθές. - Τίς ἐστὶν κόλαξ; - Ὁ φίλος μου οὐκ ἔστι κόλαξ. - Οὐδεὶς κόλαξ ἔσται φίλος μου. - Ὁ κόλαξ ἔχει ἰόν ἐν τε τῇ γλώττῃ καὶ ἐν τῇ καρδίᾳ. - Πόσους ὀδόντας ἔχει ὁ γέρων; - Μόνους τέσσαρας ὀδόντας ἔχει. - Πόσων ἡμερῶν ὀδὸν ἀπέχει ἡμῶν ἐκείνη ἡ χώρα; - Ἐξ ἡμερῶν ὀδόν. - Αἱ δύο κώμαι ἀπέχουσι τῆς θαλάττης δέκα στάδια. - Οἱ δύο ἔμποροι ἀπεῖχον ἀλλήλων εἴκοσι σταδίου. - Ὅτε οἱ Ἕλληνες διέβησαν τὸν ποταμόν, ἀπεῖχον ὡς εἴκοσι σταδίου τῆς γεφύρης.

FORTY-NINTH LESSON.

188.I. p. 186

What do you see? - We see ravens. - We see not so many ravens as flatterers. - The shepherds flee because they see the wolf. - When the bears and the lions saw the hunters, then they fled. - Formerly we used to see many bees in these gardens. - I was seeing these wild beasts when you entered. - What did the workman take into his hand? - Either the wedge, or my hammer. - He did not take my hammer into his hand, but yours, or the merchant's. - The first day. - When will our friends come? - Either on the second or on the third evening. - The messenger will depart on the tenth month. - How many hands has man? - He has two hands and one tongue. - At what are you laughing? - I am laughing at this. - We laugh about these things. - The young men both laughed yesterday, and will laugh again tomorrow. - The orator speaks first and alone.

188.II. p. 186

Γελῶμεν. - Οὐ γελῶμεν - Οὗτοι ἀεὶ γελῶσιν. - Ἐπὶ τίνος γελῶσιν; - Ἐπ' οὐδενί. - Ἐπ' οὐδενὶ ἀγαθῷ. - Ὁ ἀγαθὸς οὐ γελά ἐπ' οὐδενὶ κακῷ. - Ἐγέλων ὅτε ἐώρων τὸν σκίουρον. - Ἐγέλασα ὅτε οὗτος ὁ παῖς ἔλαβον τὸν σκίουρον εἰς τὰς χεῖρας. - Μὴ

ὁ σκίουρος ἔδακε τὸν παῖδα; - Γελάσομαι πάλιν αὖριον. - Αἰ γελῶ ὅτε ὁρῶ τούτους δύο σκιούρους. - Ὅτε ἤκουσα τὴν βροντὴν ἔδραμον εἰς τὴν οἰκίαν. - Ὁ πρῶτος ἄνθρωπος. - Τίς ἦν ὁ πρῶτος ἄνθρωπος; - Ὁ φίλος μου ἦκε τῇ δευτέρᾳ ἔω. - Εἶδον τὸν λέοντα τῇ τρίτῃ ἡμέρᾳ. - Ἡ μικρὰ παῖς ἔλαβον εἰς τὰς χεῖρας τὴν τέταρτην βίβλον. - Εἷς λύκος, δύο ἄρκτοι. - Οἱ λέοντες. - Οὐκ εἶδον τοσούτους λέοντας ὅσους ἄρκτους. - Διέβημεν τὴν ἔκτην γέφυραν τῇ δεκάτῃ ἡμέρᾳ. - Ἡ πρώτη ἡμέρα ἀντὶ τῆς δευτέρας.

FIFTIETH LESSON.

192.I. p. 189

The foot of the colt. - Not the foot of the colt, but the head. - Not the feet of the colt, but the those of the horse. - The colt has four feet. - Men have two feet and two hands. - Each hand has five fingers. - Both hands have ten fingers. - The cat bites my foot. - For how much did you sell the colt? - For so much money. - The merchant sells his cloaks for a great price. - Whom do you love? - I love this stranger. - The good always love the good. - The good man both always loves and pursues wisdom and virtue. - The crooked river flows through the plain into the lake. - These rivers do not flow into the sea.

192.II. p. 190

Τί ἐπώλεις; - Ἐπώλουν τοῦτο τὸ ἀργυροῦν ποτήριον. - Τιμῆς μεγάλης πωλήσω αὐτό. - Ὁ παῖς γελᾷ ὅτι πωλεῖς τὴν χλαῖνάν σου. - Πόσου πωλήσεις τὴν πῶλον; - Πολλοῦ ἀργυρίου. - Ἐπώλουν τὸν ἵππον ὅτε εἰσηλθες. - Ποῦ ἐστὶν ἡ αἴλουρος; - Κεῖται ἐν τῇ γωνίᾳ. - Ἡ αἴλουρος ἀρτίως ἔκειτο ἐπὶ τῆς τραπέζης. - Ὁ παῖς ἔλαβε τὸν αἴλουρον. - Διὰ τοῦτο ὁ αἴλουρος ἔδακε τὸν παῖδα. - Οἱ ἀγαθοὶ αἰεὶ φιλοῦσιν ἀλλήλους. - Οὐδεὶς φιλεῖ τὴν σοφίαν καὶ τὴν ἀρετὴν πλὴν τῶν ἀγαθῶν. - Ἡ ἀρετὴ ἐστὶν ἡ πηγὴ ζωῆς. - Μονὴ ἡ ἀρετὴ ἐστὶ σοφία. - Ἐν τῇ καρδίᾳ τοῦ κόλακος οὐδέν ἐστὶ πλὴν ἰοῦ. - Οἱ ἄδικοι οὐ φιλοῦσιν ἀλλήλους. - Πόθεν ρεῖ ὁ μέγας ποταμός; - Ρεῖ ἐκ τούτου τοῦ λόφου διὰ τὴν χώραν εἰς τὴν θαλάσσην. - Ὁ λόφος πολλοὺς σταδίους ἀπέχει τῆς θαλάττης.

FIFTY-FIRST LESSON.

195.I. p. 193

Every merchant. - All merchants. - All the artisans. - The workmen are all together in the field. - Every rose is beautiful. - All roses have thorns. - All the wise men love wisdom. - Who said all such things? - The orator said all these things and many such others. - Every man is either bad or good. - All the rivers in this region are crooked. - The just are all together happy. - The orator shows that all these things are in this condition. - God shows all things to the good. - It is evident that the soul is immortal. - God shows Himself to all the good men. - All these things show that God is good. - The orators showed us all these things together.

195.II. p. 194

Πᾶν δένδρον. - Πᾶσα μηλέα ἐν τῷ κήπῳ. - Πάντα ταῦτα τὰ μῆλα ἔπεσεν εἰς τὸ κανοῦν. - Ἀκούομεν ταῦτα ἀνὰ τὴν χώραν. - Ἀκούουσιν τὴν τοῦ Θεοῦ φωνὴν ἀνὰ πάσῃ τὴν γῆν. - Πᾶν τοῦτο τὸ πεδῖον καλόν. - Ὁ πατὴρ ἐδήλωσε ταῦτα τῷ υἱῷ. - Αὕτη ἡ ἐπιστολὴ δηλώσει ὑμῖν πάντα. - Πᾶν καλόν. - Οἱ νῦν ἄνθρωποι οὐκ εἰσιν οὕτω σοφοὶ ὥς οἱ πάλαι. - Ὁ ἄγγελος λέγει ὅτι ὁ ξένος ἤξει αὔριον. - Οἱ Ἕλληνες ἐπορεύθησαν δέκα ἡμερῶν ὁδὸν διὰ τοῦ πεδίου. - Ἡ σοφία ἐστὶ ζωὴ τῆς ψυχῆς. - Αἱ τοῦ ποταμοῦ πηγαὶ εἰσιν ἐκ τοῦ ὑψηλοῦ λόφου. - Πάντας ἐκείνας τὰς ἡμέρας ἐμείναμεν ἐν τῷ πεδίῳ.

FIFTY-SECOND LESSON.

200.I. p. 197

I have written. - What have you written? - I have written a letter. - To whom have you sent the letter? - I have sent it to my brother. - Through whom? - Through a messenger. - I have not yet sent the letter, but I shall send it tomorrow. - To whom have you sold this house? - To the rich merchant. - Have the hunters pursued the wild beasts, or not? - They have neither pursued the lions, nor the bears, but the wolves. - The squirrel has bitten the boy. - The ear. - The ears and the cheeks of the young man. - Nobody sees without eyes. - We see with the eyes, and hear with the ears. - We saw all these things with our own eyes. - The old man does not walk without a staff. - Nobody hears without ears. -

The maiden's face is beautiful. - All men have ears, and eyes and feet and hands. - The rose is not so beautiful as the face and the cheeks of the maiden. - I have found my son. - The workman has split all these large trees.

200.II. p. 198

Πρὸς τίνα ὁ πατὴρ γέγραφε πάντας τὰς ἐπιστολάς ταύτας; - Πρὸς τὸν υἱόν. - Πρὸς τὸν ἀγαθὸν ξένον. - Τίς πεφίληκε τὸν ξένον; - Οὐδεὶς πεφίληκεν αὐτόν. - Πόσα ὦτα ἔχει ὁ παῖς; - Ἐχει ἓν οὖς καὶ δύο γλώσσας. - Οἱ ἄλλοι ἄνθρωποι ἔχουσι δύο ὦτα καὶ μίαν μονὴν γλῶσσαν. - Ἐσχίκαμεν τὰ δένδρα καὶ δεδιώχαμεν τὰ θηρία. - Πεπόμφαμεν τοσαύτας ἐπιστολάς ὅσας γεγράφαμεν. - Ὁ παῖς γεγέλακεν ἐπὶ πᾶσι τούτοις. - Ἀεὶ τεθαυμάκαμεν τὸν σοφόν. - Ὁ ῥήτωρ δεδήλωκεν ἡμῖν ὅτι ταῦτα οὕτως ἔχει. - Οὐδεὶς ὁρᾷ ἄνευ ὀφθαλμῶν. - Οὐ βαδίζομεν ἄνευ ποδῶν. - Ἀκούομεν ὅτι ἔχομεν ὦτα. - Ὀρῶμεν τοῖς ὀφθαλμοῖς. - Οὐδέν ἐστιν ἐν τῷ ὀφθαλμῷ μου πλὴν ἀκάνθης. - Ἡ κόρη ἔχει ρόδα καὶ κρίνα ἐπὶ τῶν παρειῶν.

FIFTY-THIRD LESSON.

203.I. p. 200

What have you seen? - I have seen nothing except for these two cats. - The boys have seen five ravens on this fig-tree. - The Greeks have crossed the river and have already come hither. - The shepherds have both seen a wolf, and have fled into the village. - The blood flows through the body. - This young man's tongue. - The ears of the young man have flown together to the tongue. - O young man, we have two ears and only one tongue. - Both we have heard the thunder, and we have seen the lightning. - The hunter has not caught so many lions as he has pursued. - A beautiful body. - In the mouth of the flatterer there is poison. - Not only in the mouth, but also in the soul. - The body has bones and blood. - This merchant has much money.

203.II. p. 201

Πόσα χρήματα ἔχεις ἐν τῇ χηλῷ; - Πολλά. - Ἔστι πολὺ αἷμα ἐν τῷ σώματι. - Πολὺ αἷμα ῥεῖ διὰ πάντος τοῦ σώματος; - Τὸ στόμα ἔχει μίαν γλῶτταν καὶ πολλοὺς ὀδόντας. - Ἐσθίομεν καὶ πίνομεν

τῷ στόματι. - Ὡσπερ ὀρῶμεν τοῖς ὀφθαλμοῖς καὶ ἀκούομεν τοῖς ὠσίν, οὕτως ἐσθίομεν τῷ στόματι. - Καὶ ἐδηδόκαμεν καὶ πεπώκαμεν. - Ὁ ποιμὴν ἐώρακε τὸν λύκον καὶ ἐφευγεν. - Τεθαυμάκαμεν τὸ καλὸν πρόσωπον τὸ τῆς κόρης, καὶ τὴν τοῦ ῥήτορος σοφίαν. - Οὐδεὶς ἐσθίει ἄνευ ὀδόντων. - Ὁ ῥήτωρ οὐκ εἴρηκεν ἄνευ γλώσσης. - εἴληφα πάντας τούτους τοὺς σκιούρους. - Ὁ μαθητὴς συνείλοχε πάσας ταύτας τὰς βίβλους. - Ὡς σοφός ἐστὶν ὁ μαθητής. - Ὡς μακάριοι οἱ δίκαιοι. - Ὡς ἀθλιοὶ οἱ ἄδικοι. - Ὡς λευκοὶ οἱ ὀδόντες καὶ ὡς καλαὶ αἱ παρειαὶ τῆς κόρης. - Τὰ τούτου τοῦ νεανίου ὧτα συνεῤῥύηκεν εἰς τὴν γλῶσσαν. - Μεμενῆκαμεν πολὺν χρόνον.

FIFTY-FOURTH LESSON.

206.I. p. 203

The man falls down. - The apples fell down into the fountain. - The ball falls down from the rocks. - The two horses fell down from the rocks - The boy will not fall from the ladder, will he? - The young men were throwing wood down the roof. - At that time I was travelling home. - The squirrel has bitten the boy on the finger. - The maiden has a pain in her head. - When the young man sees the maiden, he has a pain in his heart. - The orator has said all these things well. - Against whom did he say these things? - Against the unjust neighbor. - I say these things against nobody. - The hunters always pursue the wild beasts pertaining to themselves. - The flesh and the bones. - The body has flesh and blood. - We say these things in the presence of all for a certain good man's sake.

206.II. p. 204

Ἡ κλίμαξ. - Ἡ αἴλουρος καταβήσεται κατὰ τῆς κλίμακος. - Οἱ νεανίαί δραμοῦνται κατὰ τούτου τοῦ λόφου. - Ὁ κόλαξ λέγει ταῦτα κατὰ ἐμοῦ. - Ὁ κόραξ ἐσθίει τὸ σῶμα. - Ὁ κόλαξ ἐσθίει τὴν ψυχὴν. - Πεπώκαμεν τοσοῦτον οἶνον καὶ ἐδηδόκαμεν τοσοῦτον ἄρτον. - Ὁ λύκος ἐσθίει σάρκα τοῖς ὀδοῦσιν. - Κατὰ ἐκείνους τοὺς χρόνους οἱ νεανίαί ἐδίωκον τῶς. - Ἀλγῶ τὴν χεῖρα. - Ἡ κόρη καλὴ τὸ πρόσωπόν ἐστίν. - Ὁ παῖς ἀλγεῖ τὸν ὀφθαλμόν. - Κατὰ γῆν καὶ κατὰ θάλατταν. - Ὁ κλέπτης πέπαικέ με κατὰ τὸν πόδα. - Κατὰ τούτους τοὺς λόγους. - Ὁ ῥήτωρ εὖ λέγει. - Εὖ εἴρηκεν. - Γεγέλακα ἐπὶ τούτων. - Ὁ Θεὸς δίκαιός ἐστι πάντα. -

Ἐν τῇ τοῦ ἀδίκου ψυχῇ ἰός ἐστιν. - Τὸ αἶμα ῥεῖ διὰ τῆς σαρκὸς καὶ τῶν ὀστέων.

FIFTY-FIFTH LESSON.

212.I. p. 208

The year. - Every year. - All the years. - During this year. - What in the world did the orator say? - He said that God alone is great. - The good are indeed happy, but the wicked are miserable. - The father indeed writes letters by night, and I by day. - When did the thieves come? - They came about mid-night. - It was already about mid-day when we heard the thunder. - The hunters pursue wild beasts daily and nightly. - Our friends come, some monthly, others yearly. - The shepherd to be sure pursues, but the wolf flees. - You indeed have a pain in your head, and I in my foot. - Have you found my colt, or my brother's? - I have found yours to be sure, but his, I have not. - Once I indeed used to drink wine, but now I no longer drink. - There are three bridges here. - The middle bridge is beautiful. - The middle bridge lies in the middle of the lake.

212.II. p. 208

Ποῦ ποτέ ἐστιν ὁ πατήρ μου; - Γράφει ἐν τῇ οἰκίᾳ. - Πότε γράφει; - Ἡμέρας καὶ νυκτός. - Ὁ κλέπτης ἔρχεται κατὰ νύκτα. - Οἱ θηρευταὶ προσέρχονται εἰς τὴν ὕλην καθ' ἕκαστον μῆνα. - Οἱ ποιμένες διώκουσι τοὺς λύκους κατ' ἐνιαυτόν. - Δῆλον ὅτι ὁ ξένος μεμένηκε πολλοὺς μῆνας. - Μέσος ὁ κήπος. - Ἡ κρήνη κεῖται ἐν τῷ μέσῳ τοῦ κήπου. - Ὁ μέσος ἀγρὸς κεῖται ἐν μέσῳ τῷ πεδίῳ. - Ἀμφὶ μέσας νύκτας. - Τίς ἤξει περὶ μέσον ἡμέρας; - Οὐδεὶς πλὴν τοῦ γείτονός μου. - Ἦδη περὶ μέσον ἡμέρας ἦν ὅτε ὁ ξένος ἦκε. - Πόσον χρόνον ἔμεινεν; - Ἐξ μῆνας. - Ἐμεινεν ἕνα ἐνιαυτόν. - Ἐμεινε μίαν ἡμέραν καὶ μίαν νύκτα. - Αἱ νύκτες οὐκ εἰσιν οὕτω μακρὰὶ ὥς αἱ ἡμέραι. - Οἱ μὲν λέγουσι ταῦτα, οἱ δὲ ἐκεῖνα. - Ἐγὼ μὲν κάθημαι, σὺ δὲ τρέχεις. - Ἡμεῖς μὲν διώκομεν, ὑμεῖς δὲ φεύγετε.

FIFTY-SIXTH LESSON.

218.I. p. 211

The raven is black. - The raven which you have in your hand is not so black as that in that forest. - The raven is not so black as the flatterer. - The flatterer's heart is black. - The wine in the cup is red. - My cloak indeed is black, but yours is red. - How black are these ravens! - To be sure the roses that the maiden has, are red, but the violets, are black. - How much time did you stay on the hill? - We stayed on it until we heard the thunder. - We stayed until evening. - The hunters will pursue the wild beasts up to the lake. - While you were writing, we were playing near the fountain. - Until the orators were speaking, during such time we heard. - The strangers were sitting three days in the house, until I came. - I and my daughter. - The father has three daughters. - Our friends are indeed staying until morning, but then they will depart. - You were not formerly saying the same things which you say now.

218.II. p. 212

Ἡ θυγάτηρ μου. - Ἐώρακα τὴν θυγατέρα μου. - Πότε εἶδες τὴν θυγατέρα; - Τῇ αὐτῇ ἡμέρᾳ ἣ ἔπεμψα ἐπιστολὰς πρὸς τὸν υἱόν μου. - Ἡ θυγάτηρ μου ἔμεινεν ἕξ ἢ ἑπτὰ ἡμέρας. - Ἐμεινε μέχρις ἐσπέρας. - Ἐδιώκομεν τὰ θηρία μέχρις ἔω. - Ἐδιώξαμεν αὐτὰ μέχρι τῆς θαλάσσης. - Ἐν ᾧ ἐγράφομεν, ὁ θηρευτὴς ἔσθιε καὶ ἔπινεν. - Ἔως ὁ ρήτωρ ἔλεγεν, ὁ παῖς ἐδίωκε σκιούρους καὶ ταῶς. - Μέλανες σκίουροι. - Τῶν σκιούρων οἱ μὲν μέλανες, οἱ δὲ ἐρυθροί. - Τῶν προσώπων τὰ μὲν μέλανα, τὰ δὲ λευκά ἐστιν. - Οὐδέν ἐστιν οὕτω μέλαν ὡς ἡ ψυχὴ τοῦ κακοῦ. - Ὅρῳ τὸν πατέρα μου καὶ τὴν μητέρα. - Ὁ πατὴρ πέμπει πολλὰς ἐπιστολὰς πρὸς τὴν θυγατέρα. - Τὸ μὲν τούτου τοῦ κόλακος πρόσωπον λευκόν ἐστιν, ἡ δὲ ψυχὴ μέλαινα.

FIFTY-SEVENTH LESSON.

223.I. p. 215

I have written the letter. - I had not written then so many letters as I have written now. - I have run. - The boy had run. - If he ran yesterday, he will also run again tomorrow. - I have seen the raven. - I shall see indeed the black raven, but not the white. - I

had not heard the thunder yet nor seen the lightning, when you crossed over the bridge. - You had already crossed over when I was in the garden. - If you seek, you find. - If you will look for the clack, you will find it. - My friend had both looked for and found his cloak. - I had caught the wild beast. - The lions had fled. - The wolf had already fled when the shepherd came in. - The apples fall. - Yesterday indeed the apples were falling, but not yet all had fallen. - The nose. - All men have one nose and two eyes. - The young man's nose is long. - If the good are happy, the wicked are miserable.

223.II. p. 216

Ῥίς. - Ἡ ρίς. - Μακρὰ ρίς. - Ἡ τοῦ γέροντος ρίς μακρά ἐστιν. - Ἡ τούτου τοῦ ἀνθρώπου ρίς οὐκ ἔστιν οὕτω μακρὰ ὡς ἡ ἐμή. - Ἐηλύθειν - Ἐδεδραμήκειν. - Ἐγεγράφειμεν πολλὰς ἐπιστολάς. - Οὐκ ἐπεπόμφειμεν τοσαύτας ἐπιστολάς ὅσας ἐγεγράφειμεν. - Συλλέγω βίβλους. - Ζητῶ σφηνά. - Οὐκ εὐρέκειν τοσαύτας σφηνὰς ὅσας ἐζητήκειν. - Οὐκ ἐπεπόμφειν οὕτω πολὺν οἶνον ὅσον ὁ φίλος μου. - Ἐγεγράφειν τὴν ἐπιστολὴν περὶ μέσας νύκτας. - Οἱ κλήπται ἤδη εἰσῆσαν τὴν οἰκίαν, ὅτε εἶδον τὸν ἐργάτην. - Ἀκούω βροντὴν. - Ὀψομαι ἀστραπὴν. - Εἰ ἀκούομεν τὴν βροντὴν, καὶ ὀρώμεν τὴν ἀστραπὴν. - Ὁ σκίουρος δῆξεται τὸν παῖδα κατὰ τὸν πόδα. - Ἡ αἴλουρος ἐδεδήχει τὴν πῶλον. - Ἄμα τῇ ἡμέρᾳ ἀπεπεπόμφειν τὸν ἄγγελον. - Ἡ λίμνη δέκα στάδια ἀπέχει τῆς κώμης.

FIFTY-EIGHTH LESSON.

227.I. p. 219

The wolf is a fierce wild beast. - These young men are hunters. - These hunters hunt lions from horseback, and bears, and many other wild beasts. - How often do the young men go forth to the chase? - They go forth daily. - Those men to be sure go forth twice a month, but we each day. - Previously indeed they used to go forth ten times a year, but now only twice, or they go forth even once a year. - They go forth early in the morning to be sure, and they hunt all day. - How many times a night does the thief come? - Twice or thrice a night. - You indeed came a little before, but we a little afterwards. - On the day after the chase we crossed over the bridge. - You indeed will cross over the sea tomorrow, but we not many days after.

227.II. p. 220

Ἐσθίω καὶ πίνω. - Ἐσθίομεν ἄρτον καὶ πίνομεν οἶνον. - Ποσάκις ἐσθίετε ἄρτον; - Δὺς τῆς ἡμέρας. - Οὐ τοσάκις νῦν ὡς πρότερον. - Οὗτος ἐσθίει τρεῖς τῆς ἡμέρας. - Ποσάκις τοῦ ἐνιαυτοῦ γράφει ὁ πατήρ πρὸς τὴν θυγατέρα; - Πολλάκις τοῦ ἐνιαυτοῦ. - Ἐξάκις τοῦ μηνός. - Ἀπαξ τῆς ἡμέρας. - Ἡ καθ' ἡμέραν ἢ κατὰ μῆνα. - Ποσάκις οἱ νεανῖαι ἐξέρχονται ἐπὶ τὴν θήραν; - Πρότερον μὲν ἐξήεσαν δις τοῦ μηνός, νῦν δὲ μόνον δις τοῦ ἐνιαυτοῦ. - Ὀλίγον πρότερον. - Μικρὸν ὕστερον. - Οὐ πολὺ ὕστερον. - ἦλθον οὐ πολλάκις ἡμέραις πρότερον. - Τίς διώξεται ἐκεῖνα τὰ ἄγρια θηρία; - Οὐδεὶς πλὴν τοῦ θηρατοῦ. - Ὁ κακός ἐστιν ἄγριον θηρίον. - Οὐδὲν θηρίον ἐστὶν οὕτως ἄγριον ὡς ὁ ἄδικος. - Οἱ μὲν διώκουσι τ' ἀγαθὰ, οἱ δὲ τὰ κακὰ.

FIFTY-NINTH LESSON.**223.I. p. 222**

About which man do you say these things? - About you. - About myself. - You speak all these things not about your brother but about yourself. - I have my cloak close about my own body. - You say all these things not about your brother but about yourself. - I have my cloak close about my own body. - Where do these men dwell? - Formerly indeed they used to dwell about the sea, but now they dwell in our plains. - When did the strangers come forth to you? - They came neither yesterday, nor the day before, but on the same day in which the hunters departed. - Since things are so, we laugh. - Since you have spoken these things, all things are well. - When the shepherd saw the wolf, he fled. - When the hunter ascended on to the hill, what did he see? - He saw nothing except for one bear. - Two men. - A man instead of a woman. - A human being instead of an irrational animal. - When the man speaks, the woman hears. - The woman is not so wise as the man.

223.II. p. 223

Οὗτος. - Ὁ ἀνὴρ καὶ ἡ γυνή. - Ὁ ἄνθρωπος καὶ τὸ θηρίον. - Ὁ ἀνὴρ οὐκ ἔστιν οὕτω καλὸς ὡς ἡ γυνή. - Ὅτε ὁ πρῶτος ἀνὴρ εἶδε τὴν πρώτην γυναῖκα, μακάριος ἦν. - Ὁ ἄνθρωπος λόγον ἔχει. - Λέγομεν περὶ τῆς ψυχῆς. - ἔχομεν χλαίνας περὶ τοῖς σώμασιν. - Οἱ θηρευταὶ ὥκουν περὶ τοὺς λόφους. - Ἐπεὶ ὁ νεανίας σοφός,

μακάριός ἐστιν. - Ἐπειδὴ εἶδον τὴν κόρην ἔγραψα ἐπιστολὴν πρὸς αὐτήν. - Οὐδεὶς πλην τοῦ σοφοῦ μακάριός ἐστιν. - Ὁ Θεὸς ἱλεώς ἐστιν οὐδενὶ πλην τῶν ἀγαθῶν. - Ἐπεὶ λέγεις ταῦτα εὖ λέγεις. - Ἐπειδὴ ὁ γέρων ἀγαθὸς καὶ σοφός ἐστιν, πάντες θαυμάζουσιν αὐτόν.

SIXTIETH LESSON.

236. p. 225

Ἀπὸ τοῦ κανοῦ,	ἐκ τοῦ ῥοῦ.
Ἀντ' ἐμοῦ,	πρὸ τοῦ χρόνου.
Ἐν τῇ χηλῷ,	μετὰ τοῦ θηρατοῦ.
Ἐπὶ τῆς ὀροφῆς,	ἐπὶ ταῖς πύλαις.
Ἐπὶ τὸν λόφον,	ἀνὰ τὴν χώραν.
Εἰς τὴν γῆν.	κατὰ τοῦ κλίματος.
Κατὰ ἐκείνους τοὺς χρόνους,	πρὸς τὸν πατέρα.
Διὰ τοῦ πεδίου,	διὰ τὸν ἄγγελον.
Περὶ τοῦ γέροντος,	περὶ τῇ κεφαλῇ.
Περὶ τὸν ποταμόν,	μετὰ ἡμῶν.
Μετὰ ἡμᾶς,	μετὰ ἐκείνας τὰς ἡμέρας.

239.I. p. 226

We have nothing good without toil. - The workman sings in connection with his labor. - Nobody is happy if not in connection with toil. - The workmen sing after labor. - The birds always sing. - The swallow sings indeed in the morning, but the nightingale, in the evening. - The birds sing, some in the forest, others in the gardens. - Next to the birds, we shall listen to the orators. - If the nightingale will sing by night, all will hear. - If nobody will speak, nobody will hear. - If the nightingales and the swallow will not sing, nobody will hear them. - The young men sing in connection with the maidens. - If all will speak, nobody will hear. - If this wise man will speak, all the others will hear. - The nightingale sings all the night. - Of the raven the body is black to be sure, but of the flatterer the heart.

239.II. p. 227

Τις ἄδει; - Ὁ πατήρ μου καὶ ἡ μήτηρ ἄδουσιν. - Οἱ ἀδελφοί μου ἄδουσι μετὰ τῶν ἀδελφῶν. - Ἡ ἀηδὼν ἄδει. - Ἡ μὲν χελιδὼν

ἡμέρας ἄδει, ἡ δὲ ἀηδὼν νυκτός. - Εἰ οἱ ὄρνιθες μήκετι ἄσονται, οὐδεὶς ἀκούσεται αὐτῶν. - Εἰ ὁ σοφὸς λέξει, πάντες ἀκούσονται. - Εἰ μηδεὶς εἶρηκε ταῦτα, πάντα εὖ ἔχει. - Εἰ μὴ ζητήσεις, οὐ εὐρέσεις. - Εἰ ὁ νεανίας γράφει ἐπιστολήν, πέμπει αὐτήν. - Εἰ ζητήσει τὴν χλαῖναν, εὐρέσει αὐτήν. - Εἰ μηδεὶς λέξει, τίς ἀκούσεται; - Εἰ ταῦτα οὕτως ἔχει, πάντα εὖ ἔχει. - Ὁ παῖς ἔλαβεν οὐδὲν πλὴν ταῷ καὶ σκιούρου. - Οὐδεὶς μακάριός ἐστιν εἰ μὴ καὶ ἀγαθός.

SIXTY-FIRST LESSON.

243.I. p. 230

This young man is sober-minded. - Only the sober-minded man is happy. - O young man, if you will be sober-minded, you will also be happy. - Happiness is not out of riches, but out of wisdom and virtue. - Not the rich are happy, but the sober-minded. - Wealth without virtue has nothing good. - The exceedingly rich is not on account of that happy. - You are quite wise. - If you were altogether sober-minded, you would be very happy. - If I write letters, I send them. - If I wrote letters, I should send them. - If this rich man were wise, he would be altogether happy. - If the father will here these things, he will come before evening. - If you had heard the orators, you would have quite admired him. - Since we entered the forest, we heard the nightingales. - If the swallows had sung at early dawn, we would have heard them.

243.II. p. 231

Μονὴ ἡ ἀρετὴ εὐδαιμονία ἐστίν. - Ἡ ἀρετὴ ἐστὶ πηγὴ τῆς εὐδαιμονίας. - Τίς εὐδαίμων ἐστίν; - Οὐδεὶς πλὴν τῶν σωφρόνων εὐδαίμων ἐστίν. - Οἱ σώφρονες καὶ δίκαιοι ἀεὶ εὐδαίμονες. - Μάλα εὐδαίμονές εἰσιν. - Εἰ ὁ μαθητὴς ἥξει πρὸς τὸν διδάσκαλον, σοφὸς ἔσται. - Μάλα σοφὸς ἔσται. - Ταῦτα τὰ ρόδα σφόδρα καλὰ ἐστίν. - Εἰ ἦν πλούσιος, εἶχον ἂν πολλὰς βίβλους. - Εἰ ὁ νεανίας ἦν σοφός, ἤκουεν ἂν τοῦ διδασκάλου. - Εἰ ἤκουσα τοῦ διδασκάλου, οὐκ ἂν ἔλεξα ταῦτα. - Εἰ εἶδον τὸν λύκον, ἔφυγον ἂν. - Ὁ σκίουρος δάκνει.

SIXTY-SECOND LESSON.

247.I. p. 233

The stars. - How beautiful are the stars! - The sun shines in the ether, as a large and bright star. -The sun and the stars travel through the ether. - To be sure the sun shines by day, but the moon and the stars, by night. - The sun travels indeed through the ether, but the birds fly through the air. - A black cloud. - The clouds in the air are quite black. - They are not so black now as a little before. - If the sun is bright, also the stars are bright. - Even if the sun shines, yet not all things are evident. - If even you say all these things, you do not err. - God dwells in heaven. - God alone never errs. - If you will say these things, you will err. - If we shall say that the rich are happy, we shall err. - If I saw the stars, I should travel till the morning. - If they had said that the wicked are happy, they would have erred.

247.II. p. 234

Καλὸς ἀστήρ. - Οἱ ἀστέρες εἰσὶν σφόδρα λαμπροὶ καὶ καλοί. - Οὐδεὶς ἀστήρ λάμπει περὶ τὸν ἥλιον. - Ὁ ἥλιος πορεύεται μόνος διὰ τοῦ οὐρανοῦ. - Οὐδέν ἐστιν οὕτω καλὸν ὡς ἀστήρ. - Εἰ οἱ ἀστέρες ἔλαμπον, ἠγόρισκομεν ἂν τὴν ὁδόν. - Καὶ εἰ οἱ ἀστέρες ἔλαμπον, οὐχ εὔρομεν τὴν ὁδόν. - Εἰ μὴ ἦσαν νεφέλαι ἐν τῷ ἀέρι, εἶδομεν ἂν τὸν ἥλιον. - Ὁ ἥλιος οὐκ ἔλαμπε διὰ τῶν νεφελῶν. - Καὶ εἰ λέγετε ταῦτα, οὐχ ἁμαρτάνετε. - Οὐδ' εἰ πλούσιοι ἐσμεν, εὐδαίμονες ἐσμεν. - Εἰ ἔγραψα τοιαῦτα, ἡμαρτον ἂν σφόδρα. - Οἱ ὄρνια οὐ πέτονται ἐν τῷ αἰθέρι, ἀλλ' ἐν τῷ ἀέρι.

SIXTY-THIRD LESSON.

253.I. p. 238

From whom does the messenger come? - He comes from my father. - To whom does the young man write? - To the beautiful maiden. - He sends the letter not to my daughter, but to yours. - Against whom do you speak these things? - Against this unjust man. - According to what law? - According to God's law and to man's. - The unjust transgress all the laws daily. - With whom are the young men staying? - With the wise teacher. - The hunters dwell either about the lake, or along the river. - You say these things beyond justice. - In comparison with the other animals

men are like gods. - During all the hunt the hunters neither eat bread, nor drink wine. - Some drink water, others milk. - First indeed they used to drink wine, but now water or milk. - I have eaten some of the bread. - You have taken some of the honey or of the milk. - If these things are so, you have erred.

253.II. p. 239

Παρά τίνος ἔρχεσθε; - Ἐρχόμεθα παρὰ τοῦ ἐμπόρου. - Οὐ παρὰ τοῦ ἐμπόρου, ἀλλὰ παρὰ τοῦ ἱατροῦ. - Παρὰ τίνα πέμπεις ταύτην τὴν ἐπιστολήν; - Παρὰ τὴν ἀδελφήν. - Ὁ πατὴρ γράφει παρὰ τὴν θυγατέρα. - Ὁ ῥήτωρ λέγει κατὰ τοῦ ἀδίκου κατὰ τοὺς νόμους. - Παρὰ τοὺς νόμους. - Παρὰ τὴν θάλατταν, καὶ παρὰ τὸν ποταμόν. - Παρὰ τίνι μένεις παρὰ τὴν θήραν; - Μένω παρὰ τῷ ἀδελφῷ παρὰ τοσαύτας ἡμέρας. - Εἰ ἔμενον παρὰ σοὶ, ἔπεμπον ἂν ἐπιστολὰς παρὰ τὸν ἀδελφόν. - Ὁ χρόνος παρελήλυθεν. - Οἱ ῥήτορες πάντες παρέρχονται. - Παρὰ τούτον τὸν χρόνον, οὐδεὶς τῶν ῥητόρων παρήλθον. - Εἰ οἱ ῥήτορες παρήσαν, παρήλθον ἄν. - Πίνω τοσοῦτο ὕδωρ ὅσον γάλα. - Ὁ ἄλογος πίνει τοσοῦτον οἶνον ὅσον ὕδωρ. - Ἐγὼ μὲν πίνω ὕδωρ, σὺ δὲ οἶνον. - Μυῖα πέπτωκεν εἰς τὸ γάλα.

SIXTY-FOURTH LESSON.

257.I. p. 242

Hot water. - Cold water. - The water is cold indeed, but the fire is hot - The fire is bright. - The sun is fire. - The sun is fire to be sure, but the moon is earth. - The fire is red indeed, but the earth is black. - The water in this fountain is very cold. - If you will throw a stone into the fire, yet it will not shine. - The scholar stays with the teacher, that he may be wise and sober-minded. - The orator comes forward that he may speak. - The boy will take the wood stick that he may throw it into the fire. - We always come hither so that we may hear the orators. - I have come that I may split wood. - The hunters are present that they may eat bread, and drink milk. - I am writing the letter that I may send it. - I always write letters that I may send them to somebody. - God will pursue the wicked both through fire and through water.

257.II. p. 242

Τὸ ὕδωρ ψυχρόν ἐστιν. - Τὸ ὕδωρ οὐκ ἔστιν οὕτω θερμὸν ὡς τὸ πῦρ. - Ἐκεῖνο τὸ ὕδωρ οὔτε θερμὸν ἐστιν οὔτε ψυχρόν. - Εἰ τὸ ὕδωρ μενεῖ πλησίον τοῦ πυρός, θερμὸν ἔσται. - Ὁ παῖς ρίπτει οὔτε ξύλα οὔθ' ὕδωρ ἐπὶ τὸ πῦρ. - Ἐλήλυθα ἵνα ρίψω λίθον. - Αἰεὶ ρίπτομεν ξύλα ἀντὶ λίθων. - Πάρειμι ἵνα πίνω οἶνον ἀντὶ γάλακτος. - Οἱ μὲν πάρεισιν ἵνα πίνωσιν οἶνον, οἱ δὲ ἵνα πίνωσιν ὕδωρ. - Εἰ εἶχον μέλι, οὐκ ἂν ἤσθιον τοσοῦτον ἄρτον. - Οἱ νεανῖαι ἐξίασιν ἅμα τῇ ἡμέρᾳ ἵνα θηράσωσιν θηρία. - Φεύγομεν ἵνα διώκητε. - Φεύγομεν ὅτι διώκετε. - Εἰ ὁ λέων ἔφυγεν, ἔδιωξεν ἄν ὁ θηρατῆς. - Διωξόμεθα μέχρι τῆς θαλάσσης.

SIXTY-FIFTH LESSON.**261.I. p. 245**

The horseman. - The king's horsemen. - The horsemen will descend from the horses. - The horseman comes from the great king. - The king has sent the horseman as messenger. - The parents love their sons. - The boy sees his parents in the garden. - The Greeks have come so that they may travel home. - The maidens will go out so that they may sit on the rocks. - From whom did the shoemaker come? - From the rich workman. - What had he in his hands? - He had figs and cherries. - The young man has come so that he may eat cherries. - The boy will both gather and eat many cherries and figs. - Who ate up all theses figs? - This hunter, after he came in from the hunt. - Many cherry-trees are in this place. - The cherry-trees are not in my garden, but in yours.

261.II. p. 246

Οὗτος ὁ ἔμπειρος σκυτεὺς. - Πόσοι σκυτεῖς εἰσιν ἐν τῇ κώμῃ; - Οὐ τοσοῦτοι σκυτεῖς ὅσοι ἱατροί. - Ὁ πατὴρ πέμπει τὸν υἱὸν παρὰ τὸν σκυτέα. - Οἱ σκυτεῖς οἰκοῦσι παρὰ τὸν ποταμόν. - Οἱ τοῦ σκυτέως γονεῖς οἰκοῦσιν ἐν τῇ κώμῃ. - Ὁ ἵππεὺς κάθηται ἐπὶ τοῦ ἵππου. - Ὁ ἵππεὺς ἦλθον ὡς ἄγγελος παρὰ τοῦ βασιλέως. - Οὗτος ὁ παῖς ἐδήδοκε πολλὰ κεράσια. - Οὐκ ἔδεται οὕτω πολλὰ κεράσια ὅσα σῦκα. - Ὁ βασιλεὺς ταύτης τῆς χώρας οἰκεῖ παρὰ τὴν θάλασσαν. - Ἔως ὁ βασιλεὺς σῶφρων ἦν, μακάριος ἦν. - Οἱ κακοὶ διώκουσιν ἀλλήλους ἵνα βλάπτωσιν ἀλλήλους. - Ὁ Θεὸς

ἀγαθὸς καὶ μέγας βασιλεὺς ἐστίν. - Ἔστιν οὐδεὶς βασιλεὺς πλὴν τοῦ Θεοῦ. - Ὁ Θεὸς εἷς ἐστίν.

SIXTY-SIXTH LESSON.

268.I.(a) p. 249

If the young man shall come, it will be so that he may eat cherries.

If the birds sing, we always hear.

If I shall hear a thunder, I shall also see the lightning.

If even the clouds are black, nevertheless the lightning shines through them.

If you wrote the letter, you also sent it.

If the boy shall find figs, he will eat them all.

If we see with our eyes, we hear with our ears.

If the sun shall not shine, we shall see nothing.

If somebody has said these things, he is exceedingly wise.

You will be happy, if you shall transgress no law.

If the stranger came yesterday, he will also come again tomorrow.

268.I.(b) p. 250

If I were present, I should see the lion.

The stone, if it lied in a fire, would not shine.

If the horseman had crossed the bridge, he would not have fallen into the river.

Who would not have laughed, if the squirrel had bitten the body?

Who would not laugh, if he saw this peacock?

If it were evening, we would sit in the porch.

If you had stayed until evening, the moon would have shined.

268.I.(c) p. 250

If you be present tomorrow, you will see the lion.

If the snow fall, it will not stay a long time on the earth.

If during the night the nightingales sing, we shall hear.

If the maiden come to the garden, she will gather roses and violets.

If the stars shine through the clouds, the night will be beautiful.

Even if the wild beasts shall see the hunter, yet they will not flee.

O young man, if you be sober-minded, you will also be happy.

Not even if you be quite rich, you will be happy without virtue.

268.II. p. 251

Εἰ ταῦτα οὕτως ἔχει, ὁ ἄνθρωπος σοφός ἐστίν. - Εἰ ταῦτα οὕτως εἶχεν, ἡ γυνὴ ἂν παντὶ εὐδαίμων ᾗν. - Ἐὰν οὕτως ἔχη, ὁ βασιλεὺς πέμψει τὸν ἄγγελον παρὰ τὸν ἱππέα. - Ἡ γυνὴ οὐκ ἐστὶν εὐδαίμων ὅτι καλὴ, ἀλλ' ὅτι σώφρων. - Τί ποτε ὁ σκυτεὺς ἐλήλυθεν εἰς τοῦτον τὸν τόπον; - Ἵνα συλλέξῃ βίβλους καὶ ἀκούσῃ τῶν ῥητόρων. - Εἰ ὁ ῥήτωρ λέξει, ἀκούσομαι αὐτοῦ. - Εἰ ὁ ῥήτωρ ἔλεγεν κατὰ τῶν γονῶν ἐμοῦ, οὐκ ἂν ἤκουον αὐτοῦ. - Ἦν ὁ διδάσκαλος λέγει περὶ τῆς ἀρετῆς καὶ τῆς σοφίας, παρέσομαι. - Μετὰ ταῦτα, τί λέξει ὁ ῥήτωρ; - Λέξει ὅτι μόνοι οἱ πλούσιοι εὐδαίμονες εἰσιν. - Οὗτος μὲν ὁ κακὸς βασιλεὺς πλούσιός ἐστιν, ἄθλιος δέ. - Εἰ ὁ ἱππεὺς πλούσιος ᾗν οὐκ ἂν ἐπώλει τὸν ἵππον. - Ἄν ἐκεῖνα οὕτως ἔχη, ὁ παῖς γελάσεται.

SIXTY-SEVENTH LESSON.**273.I. p. 254**

When I came into the city, I saw the king. - After we may have entered into the city, we shall see the king. - So long as the cat may lie under the table, she will bite nobody. - After the horsemen shall have crossed the river, they will see the city at the foot of the hill. - As long as the swallows may sing, we shall remain here. - As long as the serpent was lying in the grass, it was biting all. - The crooked serpent lies close under the stone. - The serpent eats dust. - So long as this serpent shall lie in the dust, it will bite all at their feet. - Until the sun shine, during such time we shall pursue the wild beasts. - The cat has run under the table. - When the orators may speak, then we shall hear. - O young man, as long as you be virtuous, God will be propitious to you.

273.I. p. 255

Ἡ πόλις. - Ἡ μεγάλη πόλις. - Ἡ μεγάλη πόλις κεῖται ὑπὸ τῷ λόφῳ - Κεῖται ἐν τῷ μέσῳ τοῦ πεδίου. - Ἡ πόλις δέκα στάδια ἀπέχει τοῦ ποταμοῦ. - Ὁ σκίουρος τρέχει ὑπὸ τὴν τράπεζαν. - Ὁ μέγας λίθος κεῖται ὑπὸ τῷ δένδρῳ. - ὁ ὄφις κεῖται ἐν τῇ πόα, ἢ ἐν τῇ κόνει, ἢ ὑπὸ λίθου. - Ὁ ὄφις ἔχει ἰδὼν ὑπὸ τῆς γλώσσης. - Ἡ γλῶσσα τοῦ ὄφεως οὐκ ἔχει τοσοῦτον ἰδὼν ὥς ἡ τοῦ κόλακος. - Ὁ μὲν ἰδὼς τοῦ ὄφεως κεῖται ἐπὶ τῆς γλώττης, ὁ δὲ τοῦ κόλακος ἐν τῇ ψυχῇ. - Εἰ ὁ ὄφις κεῖται ἐν τῇ πόα, δάκνει. - Ὅταν ὁ παῖς ἴδῃ

τὸν ὄφιν, φεύζεται. - Ἔως ἂν ὁ μαθητὴς ἔχη χρήματα, συλλέξει βίβλους. - Ὁ ποιμὴν μενεῖ ἕως ἂν ἴδῃ τὸν λύκον.

SIXTY-EIGHTH LESSON.

281.I. p. 258

I rejoice. - Not only I, but also all rejoice. - The good man rejoices in the good. - The good man indeed rejoices in the good, but the wicked man in the wicked. - If the son were virtuous, the father would rejoice exceedingly. - O young man, never rejoice in anything evil. - Whoever rejoices in the evil, he is miserable. - What have you in your hand? - I have an axe. - The workman cuts wood with the axe. - With the axe he will cut wood to be sure, and with the wedge he will split it. - Whatever wood the workman may see, he will both cut this and split. - Let us go. - Let us run. - May he not split these trees with the axe. - Let nobody ever say anything evil. - Who is the stranger? - I ask you who is the stranger. - The boy asks where the rich merchant dwells. - When did you come? - Do not say when you came. - For these reasons I did not cut the tree, because I had no axe.

281.II. p. 258

Ἴδω τὴν πέλεκυν. - Αἰ διώκωμεν τὰ δίκαια. - ὦ νεανία, μὴ διώξης τὸ κακόν. - Μήποτε λέξης μηδὲν κακόν. - Ὅσα ἂν λέγῃς, ἀκούσομαι. - Πάντες ὅσοι παρέσονται, λέξουσι τὰ αὐτά. - Ὅντινα ἂν ὁ βασιλεὺς ὁρᾷ δίκαιον, φιλεῖ. - Πόσου ὁ νεανίας ἐπώλησε τὴν χλαῖναν; - Πολλοῦ ἀργυρίου. - Οὐ λέξει ὅποσον. - Μηδεὶς λάβῃ ταύτην τὴν πέλεκυν εἰς τὴν χεῖρα. - Μὴ σχίσῃς ξύλα ταύτῃ τῇ πελέκει. - Τίς ἐρωτᾷ ὅποσον γάλα πίνω; - Οὐδεὶς ἐρωτᾷ ὅποσα μῆλα καὶ κεράσια ὁ παῖς ἐδήδοκεν. - Εἰ εἶχον πέλεκυν, ἔτεμνον ἂν τοῦτον τὸν λίθον. - ἔρριψα τὴν πέλεκυν ὑπὸ τὴν τράπεζαν. - Οὐ ὑπὸ τὴν τράπεζαν, ἀλλὰ ἐπὶ τὴν ἔδραν. - Ἐπὶ τίνα ἔδραν; - Ἐπὶ τὴν ἐν τῇ στοᾷ. - Ὁ αἴλουρος κεῖται ὑπὸ τῆς ἔδρας. - Χαίρω τοῦτοις. - Τίς οὐχ χαίρει ἀγαθοῖς φίλοις;

SIXTY-NINTH LESSON.

288.I. p. 263

A sweet wine. - A pleasant voice. - The voice of the nightingale is not so pleasant as yours. - The swift horse. - The slow ox. - The horse is indeed swift, but the ox slow. - The man has his axe sharp. - Your axe is not so sharp as the workman's. - A deep river. - The river is both deep and wide. - The lake by us is not so broad as that by you. - The road is straight to be sure, and the river is crooked. - Where have you seen the cow? - In the large pasture. - The lake that is in this region is exceedingly deep. - The nightingales sing pleasantly all the night. - The horses run swiftly. - We did not hear the birds before the dawn shined. - I shall not rejoice exceedingly until my friends come. - The horsemen will cross over the deep river. - Wine is not so sweet as milk or water.

288.II. p. 263

Ταχεῖς ἵπποι. - Οἱ μὲν ἵπποι ταχεῖς εἰσιν, οἱ δὲ βόες βραδεῖς. - Ὁ ἵππος οὐκ ἔστιν οὕτω ταχὺς ὡς ὁ λέων. - Οἱ ὄρνια ἄδουσιν ἡδύ. - Ἀκούω ταύτην τὴν ἀηδόνα ἡδέως. - Ἡδέως πίνω γλυκὺ γάλα. - Αὕτη ἡ λίμνη οὐθ' οὕτω πλατεῖά ἐστιν, οὐθ' οὕτω βαθεῖα ὡς ἡ θάλαττα. - Οὗτος ἔχει τὴν πέλεκυν ὀξύ. - Ταχὺς ἵππος, εὐρύς ποταμός, εὐθεῖα γέφυρα. - Αἱ βόες βαδίζουσι βραδέως. - Ὁ ἄγγελος ὁ παρὰ τοῦ βασιλέως διαβήσεται τὴν εὐθεῖαν καὶ πλατεῖαν γέφυραν. - Οὐ πρόσθεν εἶδον τὴν μεγάλην καὶ καλὴν πόλιν πρὶν διέβην τὸν ποταμόν. - Οὐ ὤψεσθε τὴν πόλιν πρὶν ἂν ἔλθητε ἐπὶ τὸν λόφον. - Σοφῶς λέγεις ταῦτα. - Εἰ ὁ ῥήτωρ ἀεὶ ἔλεγεν οὕτω σοφῶς, ἤκουον ἂν αὐτοῦ ἡδέως. - Μηδεὶς λέξει ὅτι οἱ κακοὶ εὐδαίμονές εἰσιν.

SEVENTIETH LESSON.

293.I. p. 266

The cow and the heifer. - The heifer is near the cow. - The cows along with the heifers lie in the corner of the pasture. - The heifer is smaller than the cow. - Milk is sweeter than wine. - Milk indeed is sweet, but honey is sweeter. - Honey is indeed sweet, but wisdom is sweeter. - Nothing is sweeter than virtue. - I have never seen any raven blacker than this. - The raven is indeed

black, but the flatterer is even blacker. - God is more friendly to the good, than to the wicked. - You are happier now than when you were exceedingly rich. - My axe is sharper than yours. - If the young man were more virtuous, he would be happier. - Let no one say that the unjust man is happier than the just man.

293.II. p. 267

Ὑψηλὸν δένδρον. - Ὑψηλότερος λόφος. - Αἱ ὑψηλόταται οἰκίαι. - Μικρὸς πόρτις. - Ὁ πόρτις μικρότερός ἐστιν τῆς βοός. - Ὁ ἵππος θάπτων ἐστὶ τῆς βοός. - Ὁ βοῦς ἐστὶν οὐθ' οὕτω καλὸς οὐθ' οὕτω ταχὺς ὥς ὁ ἵππος. - Ὁ ἄνθρωπος βραδύτερος τοῦ ἵππου. - Ἡ εἰς τὴν πόλιν ὁδὸς μακροτέρα καὶ σκολιωτέρα ἐστὶ τῆς διὰ τοῦ πεδίου. - Ὁ ποταμὸς σκολιώτερός ἐστι τῆς ὁδοῦ. - Οἱ ἀστέρες λαμπρότεροί εἰσιν τῆς σελήνης. - Οὐδεπώποτε ἑώρακα τοὺς ἀστέρας λαμπρότερους ἢ νῦν. - Ὁ αἰθὴρ ὑψηλότερός ἐστι τοῦ ἀέρος. - Οἱ ἀγαθοὶ εὐδαιμονέστεροί εἰσιν τῶν κακῶν. - Εἰ ὁ γέρων σοφώτερος ἦν, εὐδαιμονέστερος ἂν ἦν. - Ἡ γλῶσσα τοῦ ὄφεως μέλαινα ἐστίν. - Ἡ γλῶττα τοῦ κόλακος μελαντέρα ἐστὶ τῆς τοῦ ὄφεως.

SEVENTY-FIRST LESSON.

300.I. p. 271

A pleasant voice. - The swallow's voice is sweet, the nightingale's is even much sweeter. - The rose is most beautiful. - I have eaten more cherries than figs. - The scholar has collected much more books than the teacher. - Are more beautiful the roses in your garden or those in ours? - The roses by us are much more beautiful. - Nothing is sweeter than honey. - Nothing is better than wisdom. - Honey is sweet to be sure, but wisdom is a sweeter thing, the sweetest thing of all is virtue. - By how much you will be better, by such you will be happier. - The men of the present are worse than those of old. - This hill is most high. - Nothing is blacker than the unjust man's soul. - Small indeed is the man, but the child in connection with him is even much smaller. - We have little wine to be sure, and even less gold.

300.II. p. 272

Ὁ μὲν υἱὸς σοφός, ὁ δὲ πατὴρ ἔτι σοφώτερος. - Ὁ ἵππος πολλῶν θάσσωσιν ἐστὶν τοῦ βοός. - Οὗτος ὁ νεανίας πολὺ βελτίων ἐμοῦ.

- Οἱ ἀγαθοὶ ἔχουσι βελτίους φίλους ἢ οἱ κακοί. - Οὐδὲν ἥδιόν ἐστιν ἀγαθοῦ φίλου. - Ὅστις ἔχει ἀγαθοὺς φίλους μακαριώτατός ἐστιν. - Τοῦτο τὸ ρόδον κάλλιστόν ἐστι πάντων τῶν ἐν τῷ κήπῳ. - Καὶ ὁ πλουσιώστατος, ἦν κακὸς ἦ, ἄθλιος ἔσται. - Εἰςὶ πλείους ἄνθρωποι ἐν τῇ πόλει ἢ ἐν ταῖς κώμαις. - Εἰσὶν ἐλάσσους ἄνθρωποι ἐν τῇ κώμῃ ἢ ἐν τῇ πόλει. - Οἱ ἐν τῇ κώμῃ κρείττους εἰςὶ τῶν ἐν τῇ πόλει. - Ὁ Θεὸς κρείσσει πάντων τῶν βασιλέων. - Αἱ νεφέλαι ὑψηλότεραι τῶν λόφων. - Ἡ θυγάτηρ πολλῷ καλλίω ἐστὶ τῆς μητρός. - Ἡ σελήνη ἔτι ὑψηλότερά ἐστι τῶν νεφελῶν. - Οἱ ἀστέρες εἰςὶ πολὺ ὑψηλότατοι πάντων. - Ὀλίγον μὲν ἄργυρον ὁ φίλος μου ἔχει, ἥττω δὲ χρυσόν.

SEVENTY-SECOND LESSON.

306.I. p. 275

Near the city. - We are nearer the city than the river. - The boy is much nearer the forest than we. - The messenger came as swiftly as possible. - The king's horses ran the most swiftly of all. - The hunters went out much sooner than we. - The orator will say nothing before this. - We saw the lion a little after we entered into the forest. - The lions ran much faster of the horses. - The old man speaks much more wisely than the young man. - You indeed speak well, and your friend still better, but the orator best of all. - The young men speak not less wisely than the orators. - I rejoice in all the others less, than in my good friends. - I love nobody more than you. - The good love the good more than the wicked. - The orator rejoices in speech rather than in wisdom. - The birds sing less in the city than in the fields. - This king is greater rather than better - Brass is indeed the mirror of a face, but wine, of the mind.

306.II. p. 276

Ταχέως τρέχεις. - Ὁ ποταμὸς ῥεῖ ταχέως. - Οἱ λόγοι τοῦ νεανίου ῥέουσιν θάπτον ποταμοῦ. - Τίς ἐστὶν ἥττον σοφὸς ἐμοῦ; - Τίς ἐστὶν ἥσσον δίκαιος τοῦ κακοῦ; - Ὁ πατήρ ἐστι πολὺ σοφώτερος τοῦ υἱοῦ. - Ἡ μήτηρ ἐστὶν μείον καλὴ τῆς θυγατέρος. - Ἔστιν καλλίω ἢ σοφώτερα. - Ἡ χλαῖνα κεῖται ἐγγύτερον τῆς χηλοῦ ἢ τῆς τραπέζης. - Ὁ ἵππεὺς ἦλθον πρότερον τοῦ βασιλέως. - Οὐδεὶς ἄπεισιν πρότερος ἐμοῦ. - Πρότερον ἢ ἤλθομεν εἰς τὸ πεδῖον εἶδομεν τὰ θηρία. - Οὐ πρόσθεν διέβημεν τὸν ποταμὸν πρὶν ὁ

βασιλεὺς ἔπεμψεν ἡμᾶς. - Ὁ ἀδελφός μου ἁμαρτάνει ἥσσον ἐμοῦ.
 - Τίς ἁμαρτάνει πλεῖον τοῦ κλέπτου; - Οἱ κακοὶ εἰσιν μεῖον μα-
 κάριοι τῶν ἀγαθῶν. - Οὗτος ἁμαρτάνει μάλιστα πάντων. - Ὁ
 χαλκὸς ἥσσον καλὸς ἐστὶ τοῦ χρυσοῦ ἢ τοῦ ἀργύρου.

SEVENTY-THIRD LESSON.

310.I. p. 279

That forest was full of wild beasts. - The seas around Greece were formerly full of the triremes - Many of the Greeks used to dwell about the sea and often used to embark into the triremes. - Socrates was the most powerful philosopher and the morally best man. - Socrates and Plato used to love each other in the highest degree. - Socrates to be sure was a teacher, and Plato, a scholar. - Socrates was the wisest of the wise in Greece. - The philosophers' words are often false. - Plato was a true philosopher. - Plato used to say that the soul is immortal. - Socrates used to say that there is one greatest God, and that He sees all things, and hears all things. Nothing is falser than wine. - Nothing is falser than the flatterer's tongue. - The flatterer's tongue is full of black poison. - The tongue of the serpent is indeed full of poison, but of the flatterer is the heart. - The serpents have the poison in their teeth. - The clouds are full of snow. - For this reason we have two ears, but one mouth, so that we may indeed hear more, and speak less. - After God, we love most of all our parents.

310.II. p. 280

Ὁ Σωκράτης Ἕλλην ἦν. - Σωκράτης καὶ Πλάτων ἀμφοτέρω Ἕλλη-
 ληνες ἦσαν. - Ὁ Σωκράτης ἦν διδάσκαλος τοῦ Πλάτωνος. - Ὁ
 Πλάτων ἐφίλει τὸν Σωκράτη μάλιστα πάντων. - Ὁ Σωκράτης ἦν
 σοφώτατος καὶ βέλτιστος τῶν Ἑλλήνων. - Τὸ τοῦ Σωκράτους
 στόμα πλήρες ἦν σοφίας. - Ἐπὶ τῆς γλώττης τοῦ Πλάτωνος τὸ
 μέλι ἦν. - Λέγουσιν ὅτι μέλισσαι ἐκάθηντο ἐπὶ τῆς γλώσσης τοῦ
 Πλάτωνος. - Αἱ Ἑλληνικαὶ θάλασσαι πλήρεις ἦσαν τῶν τριηρῶν.
 - Ἦσαν πολλαὶ τριήρεις περὶ τὴν πόλιν. - Ἦσαν ἐν τῇ Ἑλλάδι
 πολλαὶ καλὰ πόλεις. - Ἡ μὲν Ἑλλὰς μικρὰ χώρα ἦν, καλὴ δέ.
 - Τὰ πεδία τῆς Ἑλλάδος πολλὰ ἦν καλὰ. - Πάντα ταῦτα ὡς
 ἀληθέστατα λέγεις. - Οὗτοι οἱ λόγοι ψευδεῖς οὐκ εἰσιν. - Ἡ μὲν
 γλῶσσά σου ἀληθής, ἡ δὲ καρδιά ψευδής. - Ἡ χηλὸς πλήρης ἐστὶ

μελάνων πύλων καὶ ἔτι μελαντέρων χλαινῶν. - Ὁ κῆπος πλήρης ἐστὶ ρόδων. - Ἡ νομὴ ἔχει ἥσους μηλέας ἢ κεράσους. - Φιλῶ τοὺς ἀγαθοὺς μᾶλλον τῶν κακῶν. - Φιλεῖ ὁ Θεὸς τοὺς κακοὺς; - Οὐδαμῶς. - Ἦκιστα.

SEVENTY-FOURTH LESSON.

316.I. p. 284

I am present so that I may write. - I was present so that I might write. - I came hither so that I might write to my mother. - I shall come so that I may hear the philosopher. - The Greeks of old used to come together that they might hear Plato. - Socrates was always speaking about virtue so that all might be hearing. - I ascended on to the hill so that I might hear the birds. - For what reason did the old man come hither? - So that he might find his staff. - This boy came so that he might find the golden cup. - The man has come into the forest so that he might find the axe. - The young men always sing so that we may hear. - If the friends had been present, we would have entered into the forest so that we might hear the birds' voices.

316.II. p. 284

Τί ζητεῖς; - Κάτοπτρον ζητῶ. - Τὸ κάτοπτρον κεῖται ἐπὶ ταύτης τῆς τραπέζης. - Ἐζήτουν κεράσια. - Ἦλθον εἰς τοῦτον τὸν κῆπον ἵνα εὔρωιμι κεράσια. - Εἶμι αὖριον ἵνα εὔρω ρόδον. - Ἀεὶ ἐρχόμεθα ἵνα εὕρισκωμεν μῆλα καὶ σῦκα. - Ἐρχόμεθα ἵνα γράφωμεν ἐπιστολάς. - Ἦλθομεν ἵνα γράφοιμεν ἐπιστολάς. - Ἐκαθήμεθα ἐν τοῖς κήποις ἵνα ἀκούοιμεν τὰς φωνὰς τῶν ὀρνίθων. - Τί ποτε ἦλθον οἱ κλέπται εἰς ταύτην τὴν οἰκίαν; - Ἴνα εὔροιεν χρυσὸν καὶ ἄργυρον. - Εὔρον πλεῖω ἄργυρον ἢ χρυσόν. - Εὔρον ἥττω ἄργυρον ἢ χαλκόν. - Ἡ κόρη ἐκάθητο ἐν τοῖς δένδρεσιν ἵνα ἀκούοι τῆς ἀηδόνης. - Ὁ ξένος ἔλαβεν οὔτε τὴν χλαῖναν ἐμοῦ, οὔτε τὴν σοῦ, ἀλλὰ τὴν αὐτοῦ. - Τίνας οἱ κακοὶ μάλιστα βλάπτουσιν; - Ἐαυτούς. - Τὰς ἐαυτῶν ψυχάς.

SEVENTY-FIFTH LESSON.**322.I. p. 289**

I shall stay by you. - I shall wait until the messenger shall have come. - I shall sit in the city until you be present. - I was sitting in the porch until I saw the moon. - I was always sitting in that place until I might see the stars. - The thieves, when the horsemen might pursue, used to flee. - We remained each night in the forest until we might hear the nightingale. - Whenever the shepherds might pursue, the wolves used to flee. - Whenever the thieves might come, they used to steal many things. - If you should take the serpent into your hands, it would bite. - If the thieves should come this night, they would steal many things. - If somebody should steal the axe, nobody would cut or split wood. O young man, if you shall not be wise, you will never be happy. - If the king were not unjust, he would be much happier. - If the soul be immortal, all will rejoice except the wicked. - Without toil nobody would be happy. - O boy, if you should be wise, you would be much happy. - O man, if you should not be virtuous, God would never be propitious or friendly to you.

322.II. p. 290

Οἱ βόες φεύγουσιν ἐπεὶ ὀρώσιν τὰ θηρία. - Ἐπειδὴ ὁ ποιμὴν ἴδοι τὸν λύκον, ἐδίωκεν. - Ἀεὶ ἐκαθήμεθα ἐπὶ τῷ ποταμῷ ἕως ἰδοίμεν τὴν σελήνην καὶ τοὺς ἀστέρας. - Οὐδέν ἐστι κάλλιον τῆς σελήνης. - Οὐδέν ἐστι λαμπρότερον τῶν ἀστέρων. - Εἰ ὁ ῥήτωρ ἤξει τήμερον, ἀκούσομαι αὐτοῦ. - Εἰ ὁ φιλόσοφος λέγοι, ἀκούοιμι ἂν αὐτοῦ. - Εἰ ταῦτα οὕτως εἶχεν, πάντες ἂν ἐχαίρομεν. - Εἰ ἡ θυγάτηρ ἀπῆν, ἔγραφον ἂν ἐπιστολὰς παρὰ αὐτήν. - Εἰ γράφοιμι ἐπιστολὰς, πέμποιμι ἂν αὐτάς. - Εἰ οὐδεὶς λέγοι, τίς ἂν ἀκούει; - Εἰ τὸ σῶμα ἦν μόνον στόμα, ποῦ ἂν ἦν τὰ ὦτα. - Εἰ ἡ ψυχὴ ἀθάνατος, τίς οὐχ χαίρει; - Εἰ τις λέγοι ὅτι ἡ ψυχὴ ἀθάνατος οὐκ ἔστιν, ἀμαρτάνοι ἂν σφόδρα.

SEVENTY-SIXTH LESSON.**329.I. p. 294**

Nobody can be happy without virtue. - Nobody can be wise without much toil. - If one should not be virtuous, God would not be friendly to him. - Nobody can walk in twice into the same river.

- The wise man of old used to say that nobody can walk in twice into the same river. - God can never be propitious to the wicked. - The wicked cannot be friendly to one another. - O boy, may you be much happier than your father. - The affairs of our city are not in so excellent condition as those of yours. - The king said he should send the messenger. - The messenger said that all things in the city could be well. - Let nobody say these things. - If a wise man should be present with us, all things would be well. - O woman, speak on. - O old man, may God always be propitious to you. - Let nobody ever say that there are more gods than one. - Nobody can ever see God.

329.II. p. 295

Εἰ ἀγαθὸς ἦν, εὐδαίμων ἂν ἦν. - Εἰ ὁ πλούσιος ἀγαθὸς εἶη, καὶ μακάριος ἂν εἶη. - Εἰ ἀεὶ λέγοιμεν τὰ αὐτὰ περὶ τῶν αὐτῶν, εὖ ἂν ἔχοι. - Οὐδεὶς ἂν ὀρώη τὸν ἥλιον ἄνευ ὀφθαλμῶν. - Οὐδεὶς ἂν λέγοι ταῦτα. - Τίς ἐώρα ἂν πάντα ταῦτα, εἰ μὴ εἶχεν ὀφθαλμούς; - Πῶς ἂν ἀκούοιεν πάντας τοὺς λόγους, εἰ μὴ ἔχοιεν ὦτα; - Ἀκούομεν φωνὰς τοῖς ὠσίν. - Μηδεὶς λέξῃ ταῦτα. - Μακαρία εἶη ἡ κόρη. - Εἶη ἡ θυγάτηρ εὐδαιμονεστέρα τῆς μητρός. - Ὁ ῥήτωρ εἶπεν ὡς οὗτοι οἱ λόγοι ψευδεῖς εἶησαν. - Ὁ Πλάτων ἔλεγεν ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν. - Οἱ φιλόσοφοι λέγουσιν ὅτι οἱ ἀγαθοὶ οὐποτε ἂν εἶεν ἀθλοῖ. - Ὁ ποταμὸς ἦν βαθύτερος ἢ εὐρύτερος. - Οἱ ἄνδρες ἔφευγον ἕως ἂν ἔλθοιεν ἐπὶ βαθὺν ποταμόν.

SEVENTY-SEVENTH LESSON.

334.I. p. 298

O boy, may you be virtuous in all things. - Whoever should be such as you, he would be happy. - Nothing is more pleasant than virtue. - If the boy should love his father, also his father would love him. - If the sun should shine, all things would appear to us. - Whomever wicked man the king might find, he would strike. - Whomever good young man Socrates might see, he would love him altogether. - These words you say true. - O stranger, if you do these things, you err. - What does the workman make? - He makes hammers and spheres. - If I had done these things, I would have erred in the highest degree. - Who is worthy of so great a gift? - The good orator is worthy of these and yet greater gifts. - My house is not worth so much money as the merchant's. -

This man's house is worth even less than mine. - The maiden has many gifts worth much in her hands.

334.II. p. 299

Τίς ἐστὶν ἄξιος; - Οὐδεὶς ἄξιός ἐστι τούτων τῶν δωρεῶν. - Τοῦτο τὸ δῶρον οὐκ ἔστιν οὕτω μέγα ὡς ἐκεῖνο. - Τὰ δῶρα ἃ ὁ ῥήτωρ ἔχει μείζω ἐστὶ τῶν ἐμῶν. - Ὁ παῖς φιλεῖ τὸν πατέρα. - Εἰ οὗτος ὁ νεανίας φιλοίη τὴν ἀρετὴν, εὐδαίμων ἂν εἴη. - Εἰ ἡ σελήνη λάμποι, πάντα ἂν δηλοίη. - Ὁ οἶνος δηλοῖ τὸν νοῦν τοῦ ἀνθρώπου. - Πόσου ἀργυρίου ἐστὶν ἡ χλαῖνα ἀξία; - Ἀξία ἐστὶ πολλοῦ χρυσοῦ. - Εἰ πωλοίην τοῦτο τὸ ποτήριον, πωλοίην ἂν μεγάλης τιμῆς. - Οὐδεὶς πλὴν τοῦ ἀγαθοῦ μακάριος ἂν εἴη. - Εἰ ποιοίην τοῦτο, οὐκ ἂν ἀμαρτάνοιμι. - Ἦντινα χλαῖναν ἢ ὄντινα πῖλον ὁ κλέπτης ἴδοι, ἔκλεπτεν. - Ἐλήλυθεν ἵνα κλέπτῃ. -- Ἦλθε νυκτὸς ἵνα κλέψειε. - Κλέπται πολλάκις κλέπτουσιν νυκτός.

SEVENTY-EIGHTH LESSON.

339.I. p. 301

These things cannot happen. - Death can never be similar to life. - Plato says that death springs out of life and out of death life. - Sleep is the brother of death. - The wicked can be similar to the good in nothing. - O boy, never become similar to the wicked in anything. - Not even if the evil man should become rich, for this reason he would be happy. - The good man's soul is similar in nothing to the wicked man's. - O young man, if you shall have become virtuous and wise, God will be friendly to you. - The good men are in many things like God. - The maiden lighted the lamp. - A certain philosopher lighted a lamp by day, and said that he was seeking a man. - Why in the world did the philosopher light the lamp? - So that he might find a man. - Did he find a man, or not? - He found not even one. - O daughter, do not light this lamp. - If it should become evening, immediately we would light the lamp. - When night will come, we shall light the lamps. - The body is mortal indeed, but the soul is immortal. - The city's walls are high. - The rose is a most beautiful flower. - In the mountains there are many beautiful flowers. - They say that bees used to sit on Plato's lips.

339.II. p. 302

Τὰ τεῖχη τῆς πόλεως. - Τὰ τεῖχη ταύτης τῆς πόλεως ἐστὶν ὑψηλότερα τῶν τῆς ἐπὶ τῷ ὄρει - Ἡ ἐπὶ τοῖς ὄρεσιν πόλις μικροτέρα ἐστὶ τῆς ἐν τῷ πεδίῳ. - Ὁ ἵππεὺς ἀνέβη ἐπὶ τὰ τεῖχη. - Ὁ βασιλεὺς καταβήσεται εἰς τὸ πεδίον. - Τὸ ρόδον ἐστὶ κάλλιστον ἄνθος. - Οὐδὲν ἄνθος ἐστὶν οὕτω καλὸν ὡς τὸ ρόδον. - Ὅφεις τις κεῖται ἐν τούτοις τοῖς ἄνθεσιν. - Ἦψα λύχνον. - Ἡ σελήνη ἐστὶν ὁ λύχνος τῆς νυκτός. - Ὁ ἥλιός ἐστὶν ὁ ὀφθαλμὸς τῆς ἡμέρας. - Ἡ ψυχὴ γε ἀθάνατος. - Οὐδὲν ἐστὶ θνητὸν πλὴν τοῦ σώματος. - Ὁ μαθητὴς ὅμοιός ἐστι τῷ διδασκάλῳ. - Οἱ ἀγαθοὶ ὅμοιοί εἰσι τοῖς θεοῖς. - Ὁ ὕπνος τοῦ ἐργάτου ἡδύς ἐστὶν. - Ὁ ὕπνος ὅμοιός ἐστι θανάτῳ. - Εἰ ὁ φιλόσοφος ἄψει λύχνον, εὔροι ἂν ἄνθρωπον. - Εἰ ἦψε λύχνον, εὔρεν ἂν πολλοὺς ἀνθρώπους. - Ἦν ζητήσῃ ἕως ἐσπέρας, εὔρήσει πολλά.

SEVENTY-NINTH LESSON.**344.I. p. 306**

O messenger, take this letter. - Take the letter that the king sent hither. - O son, write a letter to the good stranger. - Love indeed all men, but especially the good. - O stranger, enter into our house. - O philosopher, always say the same thing about the same things. - Never say that the soul is not immortal. - O sister, come forth hither, so that you may see the moon. - Let somebody light the lamp. - After it shall have become night, light the lamps as quickly as possible, and throw wood on to the fire. - Always indeed love what is good, but search the better things. - Never do anything evil, nor say it. - God always benefits all men. - Let nobody say that the unjust are happy. - Happiness does not spring out of wealth, but out of virtue. - Become wise. - Whoever shall have become virtuous, all will love him. - Let somebody split wood. - We light the lamps so that the boy may indeed search the ball, and the philosopher a man.

344.II. p. 307

Ἀεὶ σοφὸς ἴσθι. - Μείνον παρὰ ἡμῖν, ἕως ἂν ἔλθῃ ὁ ἄγγελος. - Παῖ, δράμε ταχέως εἰς τὴν γωνίαν τοῦ κήπου. - Μὴ κλέπτει. - Μηδεὶς κλέψῃ τούτον τὸν πέλεκυν. - Ὡ κόρη, ἄκουσον τῶν ἡδέων φωνῶν τῶν ὀρνίθων. - Ἀεὶ ἄκουε καὶ δίδωκε τὸ ἀγαθόν. - Μηδέποτε διώξῃς μηδὲν κακόν. - Ἀεὶ εὖ ποιεῖ τοὺς φίλους.

- Πάντας μὲν εὖ ποίει, μάλιστα δὲ τοὺς φίλους. - Φίλει τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς. - Φίλει τοὺς γονεῖς. - Μηδὲν λέξης κακὸν περὶ μηδενός. - Τοῖς μὲν ἀγαθοῖς ἡ ζωὴ ἡδεῖα, ὁ δὲ θάνατος ἔτι ἡδίων ἐστίν. - Παῖ, πάντα γενοῦ ὡς ὁ πατήρ. - Ὁ μαθητὴς ὡς ὁμοιότατος γενέσθω τῷ διδασκάλῳ. - Οὐδὲν ἥδιον ἀγαθοῦ φίλου.

EIGHTIETH LESSON.

351.I. p. 310

Masters and servants. - The good servant honors his master. - The dog both loves and honors his master. - In no way do evil to anybody. - The wicked always do evil to one another. - Indeed the unjust man does evil to all, but especially to himself. - Neither do nor say ever anything shameful. - Always do beautiful deeds. - Do not do ugly deeds. - Always honor, o young men, the good. - The virtuous young men always honor the old men. - Do good not only to the good, but also to the wicked. - Our Father who is in heaven does good not only to the good, but also to the wicked. - Virtue alone is stable. - There is nothing stable except virtue. - Virtue is the source of happiness. - Honor God indeed most of all, but after Him, the best men. - Some old man found a bad boy in one of the apple trees. - The boy was stealing apples. - This was a bad deed. - What did the old man say to him? - Boy, he said, descend instantly from this tree. - Did the boy descend or not? - Yes, he descended instantly.

351.II. p. 311

Παῖ, ἄψον τοὺς λύχνους. - Ῥίψον ξύλον ἐπὶ τὸ πῦρ. - Λαβὲ τὸ χρυσοῦν ποτήριον ἀπὸ τῆς τραπέζης. - Ποῦ κεῖται ὁ κύων; - Κεῖται ἢ ὑπὸ τῇ τραπέζῃ, ἢ ἐπὶ τῆς ἔδρας. - Ὁ ἀγαθὸς κύων αἰετιμήσει τὸν δεσπότην - Ὁ κύων δάκνει τὸν πῶλον τοῖς ὁδοῦσιν. - Οἱ αἰσχροὶ αἰεὶ διώξονται τὰ αἰσχρά. - Ὡ νεανία, μήτε ἄκουε μήτε λέγε αἰσχροὺς λόγους. - Μὴ ποίει αἰσχρὰ ἔργα. - Οὐδὲν πλὴν ἀρετῆς καλὸν ἐστὶ καὶ βέλαιον. - Αἰεὶ τίμα τὸν πατέρα καὶ τὴν μητέρα. - Τίμα τὸν βασιλέα. - Τίμα καὶ φίλει τὸ ἀγαθόν. - Φίλει τοὺς ἀγαθοὺς. - Δίωκε μὲν τὸ ἀγαθόν, φεῦγε δὲ τὸ κακόν. - Πέμψον ταύτην τὴν ἐπιστολήν. - Μὴ πέμψης τὴν ἐπιστολήν πρὶν ἂν ἔλθω. - Θηρευτά, σύλλεξον πάντα τὰ θηρία εἰς ἓνα τόπον.

EIGHTY-FIRST LESSON.

359.I. p. 314

Parnassus was a high mountain in Greece. - Mount Parnassus was the seat of the Muses. - The nine Muses used of old to inhabit Parnassus. - The Greeks were always honoring the Muses. - The rich man without virtue has nothing of pleasure. - Not out of vice springs pleasure, but out of virtue. - Virtue alone has stable pleasure. - We all know this. - Honor the king. - Let each servant honor his master. - Let all men always honor the only God. - Who does not know that the just is worthy of largest gifts? - The great Teacher has said that the scholar is not greater than the teacher, neither the servant than the master. - Know well that all these things are true. - The orator speaks about the cities which you have. - The king rejoices in the cities which he has. - Whatever things are honorable, always do them. - Who of all men knows himself? - O young man, know thyself.

359.II. p. 314

Ἦδεν ταῦτα. - Τίς οὐκ οἶδεν ὅτι ὁ Σωκράτης ἦν μέγας φιλόσοφος; - Τίς πάντων οὐκ οἶδεν ὅτι ἡ ἡδονὴ τῆς κακίας βραχεῖά ἐστιν; - Πάντες ἴσμεν ὅτι ἡ ἀρετὴ ἀθάνατός ἐστιν. - Αἱ Μοῦσαι ἦδον ἐν τῷ Παρνασσῷ. - Αἱ Μοῦσαι ἦσαν ἐννέα καλαὶ κόραι. - Ἡ ἡδονὴ τῆς ἀρετῆς μόνη ἐστὶ βεβαία. - Εὖ ἴσθι ὅτι ἡ σελήνη ἐστὶ πολὺ μείζων τῆς γῆς. - Ὁ ἥλιος ἐστὶ πολλῶ μείζων τῆς σελήνης. - Οὐδὲν οὕτως ἡδὺ τῷ ἐργάτῃ ὥς ὁ ὕπνος. - Καὶ ὁ θάνατος ἡδύς ἐστὶ τῷ ἀγαθῷ. - Ὁ ὕπνος ἀδελφός ἐστὶ τοῦ θανάτου. - Φίλει τὸν ἀδελφόν. - Τίμα τοὺς γονεῖς. - Αἰ ζῆτει τὸ ἀγαθὸν καὶ φεῦγε τὸ κακόν. - Μηδέποτε λέξης μηδὲν αἰσχρόν. - Οὐδὲν μελάντερον τῆς γλώττης τοῦ κόλακος. - Τίς ἐκλεψε ταῦτα τὰ μῆλα; - Ὁ κλέπτης ἦλθε ἵνα κλέψειε τὰ σῦκα καὶ τὰ κεράσια.

EIGHTY-SECOND LESSON.

361.I. p. 318

Who wishes to speak? - The orators always love to speak. - The boys love to play by the river. - The hunters wish first indeed to go forth on to the chase, but afterwards to hear the birds' voices. - The father commands the daughter to light the lamp.

- Do not wish to do anything shameful. - The good man cannot treat anyone badly. - If the master had commanded the servant to split wood, he would have done it. - It is pleasant to see the sun. - The just man is worthy to receive greatest gifts. - Bread is sweet to eat to be sure, but honey is even sweeter. - God's law commands all to do good. - Nobody is able to shun God's eye. - Nobody was able to sing sweeter than the Muses.

361.II. p. 319

Τίς βούλεται γράφειν; - Ἡ θυγάτηρ βούλεται γράφειν ἐπιστολάς. - Οἱ ῥήτορες βούλονται λέγειν. - Ὁ πατήρ κελεύει τὸν υἱὸν λέγειν τούτους τοὺς λόγους. - Ὁ Θεὸς κελεύει πάντας εὖ ποιεῖν καὶ τιμᾶν τοὺς γονεῖς. - Ὁ κλέπτης βούλεται κλέπτειν. - Τί βούλεται κλέψαι; - Τούτον τὸν χρυσοῦν σφῆνα. - Τίς δύναται κλέψαι ταύτην τὴν πορφυρᾶν χλαῖναν; - Τίς δύναται ῥίψαι ταύτην τὴν σφαῖραν ἐπὶ τὴν ὀροφὴν; - Τί ὁ πατήρ κελεύει τὸν οἰκέτην ποιῆσαι; - Ἄψαι λύχνον. - Τὸ ὕδωρ ἡδύ ἐστι πίνειν. - Οὐδὲν ἡδιόν ἐστι πίνειν τοῦ ὕδατος. - Ὁ ἀγαθὸς ἀξιόξ ἐστι λαμβάνειν πολλὸν χρυσόν. - Τίς ἐστιν ἀξιώτερος σοῦ λαβεῖν ταύτας τὰς δωρεάς; - Ὁ κακὸς οὐ δύναται γίγνεσθαι ἀγαθός. - Τίς βούλεται ἄθλιος εἶναι;

EIGHTY-THIRD LESSON.

368.I. p. 322

I have done these things according to ability and beyond ability. - The orator speaks on behalf of this good man. - The sun travels over us. - Do you not see that the clouds lie above the mountains? - My friends dwell over the sea. - The hunter pursued indeed the wild beast until the river, but he could not catch it. - It is not easy to catch the swiftest wilds beasts. - If these animals had not run much faster than the horses, we could have caught them. - I wish to hunt these swift wild beasts to be sure, but I cannot. - Who wishes to speak? - This orator will speak on behalf of the just man. - He is mighty to speak. - Speaking is hard indeed, but doing is harder. - I do not wish to become rich, but wise. - I think these things to be true. - I think that the orator says all the words which are false. - I think that you err at the highest degree.

368.II. p. 322

Ῥίψον τὴν σφαῖραν ὑπὲρ τὴν τράπεζαν. - Ῥίψον αὐτὴν ὑπὲρ τὴν οἰκίαν. - Μένει ὑπὲρ τῆς οἰκίας. - Μὴ ρίψῃς τὸν πέλεκυν ὑπὲρ τὴν οἰκίαν. - Ὑπὲρ τίνος λέγεις; - Ὑπὲρ τοῦ ἀγαθοῦ ξένου. - Ὁ πατὴρ γράφει ὑπὲρ τῆς θυγατρὸς. - Λέγω ὑπὲρ τῆς ἐμαυτοῦ ψυχῆς. - Οἱ ἀγαθοὶ ἀεὶ λέγουσιν ὑπὲρ τῶν ἀγαθῶν. - Ἔργον ἐστὶ εὐρεῖν τὸν Θεόν. - Χαλεπὸν μὲν λέγειν, χαλεπώτερον δὲ γράφειν. - Νομίζω τὸν πατέρα ἰέναι. - Νομίζω ὥς αἱ ἀηδοὺς ἄδουσιν. - Κελεύω τὸν νεανίαν ἀεὶ ἀγαθὸν εἶναι. - Οἱ νόμοι κελεύουσιν ἡμᾶς τιμᾶν τοὺς γονεῖς. - Νόμος ἐστὶν ἀεὶ εὖ ποιεῖν. - Ἡ σελήνη ἐστὶν οὐ μόνον ὑπὲρ γῆς, ἀλλὰ καὶ ὑπὲρ τοῦ ἀέρος. - Οἱ ὄρνιθες οὐποτε πέτονται ὑπὲρ γῆς.

EIGHTY-FOURTH LESSON.**375.I. p. 325**

I think that God knows all things. - Many of the Greeks used to think that the gods knew some things to be sure, but did not know others. - Socrates used to think that the gods knew all things. - Before becoming wise, I was often erring. - Before we heard the birds' voices, we departed. - As he used to think, thus he used to speak. - I think nobody among men knows all things. - Who of men thinks to know all things? - Socrates indeed used to command his friends to do some things, but not to do others. - God directs indeed all men to always do well, but to nobody ever to do evil. - God can do all things. - This young man thinks to be wise. - I think the king will come at day break. - We thought that the king would come on the following day. - The philosopher says he has seen the sun. - This man says that the thief has stolen his cloak. - God's law commands all men to love one another and do good. - We have eyes so as to see. - We have feet so as to run, and hands so as to do all things which we wish. - We have teeth so as to eat.

375.II. p. 326

Ὁ Σωκράτης ἦν μέγας φιλόσοφος. - Ὁ Σωκράτης ἔλεγε τοὺς θεοὺς εἰδέναι πάντα. - Τίς ἡμῶν νομίζει εἰδέναι πάντα ἢ καὶ ἑαυτόν; - Ὁ Σωκράτης λέγει τὸν Θεὸν ὁρᾶν τε καὶ ἀκούειν πάντα. - Ὁ παῖς νομίζει σοφὸς εἶναι. - Νεανῖαι τινὲς νομίζουσι σοφώτεροι εἶναι τῶν πατρῶν. - Ὁ ἄγγελος λέγει τὸν βασιλέα ἥξειν

αὔριον. - Νομίζω τὸν βασιλέα ἤκειν. - Ἐνόμιζον ἑωρακέναι τὴν θυγατέρα. - Ὁ ἔμπορος νομίζει πλούσιος εἶναι. - Κελεύει τὸν νεανίαν μὴ πλούσιον γίνεσθαι. - Νομίζω ἀκούειν φωνήν. - Νομίζω ἀκηκοέναι φωνήν. - Ἐνόμιζον ἀκηκοέναι φωνήν. - Νομίζω σε ἀκούσεσθαι τὴν φωνὴν τῆς ἀηδόνης.

EIGHTY-FIFTH LESSON.

379.I. p. 328

Not the poor men are miserable, but the wicked. - Happiness is not out of wealth, but out of virtue. - Seeing is better than hearing. - Seeing is opposite to hearing. - Now it is the time to see. - After speaking, springs doing. - Erring is easy. - Speaking is not difficult, but doing is. - From having seen, I know. - I hear instead of speaking. - The young man speaks instead of hearing. - Instead of writing, I spoke. - Instead of coming, I wrote. - We came to see. - I speak about having written, not about having seen.

379.II. p. 329

Ὁ χρόνος τοῦ τρέχειν. - Οὐχ ὁ χρόνος τοῦ ὁρᾶν, ἀλλὰ τοῦ ἀκούειν. - Πάρειμι ἐκ τοῦ ἀκηκοέναι. - Ἐφύγομεν ἐκ τοῦ ἰδεῖν. - Τί ἐναντίον ἐστὶ τῷ ὁρᾶν; - Τὸ ἀκούειν οὐκ ἐστὶν ἐναντίον τῷ ὁρᾶν. - Τὸ τρέχειν ἐναντίον ἐστὶ τῷ βαδίζειν. - Τὸ διώκειν ἐναντίον ἐστὶ τῷ φεύγειν. - Ὁ ποιμὴν φεύγει ἀντὶ τοῦ διώκειν. - Διώκει ἀντὶ τοῦ φεύγειν. - Γράψομεν μετὰ τὸν εἰρηκέναι. - Ἐλεξε πρὸς τῷ γράψαι. - Λέγω περὶ τοῦ γράφειν. - Ἡ ἀρετὴ ἐναντία ἐστὶ τῇ κακίᾳ. - Ἡ ἀρετὴ οὐδὲν ὁμοία ἐστὶ τῇ κακίᾳ. - Ἡ κακία ἐστὶν ἐν πᾶσιν ἐναντία τῇ ἀρετῇ.

EIGHTY-SIXTH LESSON.

383.I. p. 330

The philosopher thinks that he knows all these things. - Socrates used to say that the gods show all things to the good. - Plato thought that the soul was immortal. - The poor man seeks to become rich. - God does good to all out of being good. - The thief steals on account of being evil. - This young man has collected many books to become wise. - The time of knowing such things is

always present. - In consequence of the man not having eyes, he is blind. - Being silent is opposite to not being silent. - Speaking is difficult indeed, but not speaking is still more difficult. - The orator has said these things in consequence of not being wise. - The plain is even. - Being silent is often better than speaking.

383.II. p. 331

Τὸ γελαῖν. - Χρόνος τοῦ γελαῖν. - Τὸ μὲν γελαῖν ἡδύ, τὸ δὲ ἄλλους εὖ ποιεῖν πολὺ ἡδιον. Τὸ πάντα εἰδέναι χαλεπόν. - Τὸ ποιεῖν χαλεπώτερόν ἐστι τοῦ εἰδέναι. - Ἐκ τοῦ τὸν ἥλιον ἰδεῖν, τυφλὸς γέγονα. - Ὀφθαλμοὺς ἔχομεν ὥστε πολλὰ ὁρᾶν. - Ὁ γέρων τυφλὸς ἐστιν. - Ἔχομεν γλῶσσαν ὡς πάντα ὅσα ἂν βουλώμεθα λέγειν. - Οὐδὲν ἡδιόν ἐστι τῷ πένητι τοῦ ὕπνου - Ὁ βασιλεὺς ἔχει ἵππεῖς τε καὶ τριήρεις ὥστε ἡμᾶς διώκειν - Εἰ εἴχομεν ἵππους ὥστε διώκειν, οὐκ ἂν ἐφεύγομεν. - Τὸ φεύγειν ἥσσον ῥαδίον ἐστι τοῦ διώκειν. - Τὸ λέγειν ἐναντίον ἐστὶ τῷ σιγᾶν. - Οὐδὲν χαλεπώτερόν ἐστι τοῦ σιγᾶν. - Ἡ ζωὴ ἐναντία ἐστὶ τῷ θανάτῳ.

EIGHTY-SEVENTH LESSON.

389.I. p. 334

Saying these things, you err. - The maiden stays in the house, writing letters. - On hearing these things, I wrote a letter to you. - The thief, taking the cloak, ran away as swiftly as possible. - The good man rejoices exceedingly hearing from the philosopher that the soul is immortal. - The king, being in the city, was doing good to all. - Being evil, you rejoice in the wicked. - We always rejoice seeing the sun, and the moon, and the stars - The maiden sits in the porch while hearing the nightingale. - A certain old man, finding a boy on the apple-tree, stealing apples, he commanded him to descend. - The young man having fallen lies on the earth.

389.II. p. 335

Ἔρχομαι ἄνθος ἔχων. - Αἱ κόραι πάρεισιν ἔχουσαι ἄνθη ἐν ταῖς χερσίν. - Ἐχαιρον ὁρῶν τοιαῦτα καλὰ ἄνθη. - Ταῦτα λέγων οὐχ ἁμαρτάνεις. - Ὁ φιλόσοφος οὐχ ἁμαρτάνει λέγων ὅτι ἔστι μόνος εἷς Θεός. - Ἀκηκοότες τοῦ ῥήτορος, ἀπήλθομεν. - Εὐρὼν ταύτην τὴν χλαῖναν, ἔλαβον εἰς τὰς χεῖρας. - Ἰδὼν τοὺς καλοὺς ἀστέρας, ἐχάρην. - Ὁ θηρατὴς, λαβὼν τὸν κύνα, προσῆλθον εἰς

τὴν ὕλην. - Τίς οὐ χαίρει ὁρῶν τὴν ἀρετὴν τοῦ φιλοσόφου; - Ὁ νεανίας, ἑώρακώς τὸν πατέρα, δεῦρο ἦλθε. - Τίς οἶδε αὐτόν; - Οὐδεὶς ὁρᾷ καὶ τὴν ἑαυτοῦ ψυχὴν. - Παῖ, ἴσθι τοιοῦτος περὶ τοὺς ἄλλους, ὥς βούλῃ τοὺς ἄλλους εἶναι περὶ σέ.

EIGHTY-EIGHTH LESSON.

396.I. p. 339

What do you bring? - I bring a staff. - The boy comes bringing the old man's staff. - The woman came a little before, bringing a cup in her hand. - The men were with us indeed until evening, but seeing the stars, they departed. - The rain comes out of the clouds. - The rain and the hail fall into the meadows. - It is hard to speak to the stomach, not having ears. - The serpent, lying in the grass, will bite the young man. -The old man rejoices exceedingly seeing the sun. - Some have said that the sun is a stone. - They say indeed that the sun is fire, but the moon earth. - The hail was falling all the day until the night.

396.II. p. 339

Τί φέρων ἔρχῃ; - Ἔρχομαι φέρων τὴν τοῦ ξένου χλαῖναν. - Οὐχ ἐνήμενος τὴν ἐκείνου χλαῖναν, ἀλλὰ τὴν σεαυτοῦ. - Οὐκ οἶσω τὴν ἐμὴν χλαῖναν, ἀλλὰ τὴν τοῦ ἐμπορίου. - Τίς εἴσιν, ἔχων καλὴν χλαῖναν; - Οὐδεὶς. - Ὁ ἄγγελος, λαβὼν τὴν ἐπιστολήν, ἀπῆλθεν. - Ἐληλυθὼς εἰς τὴν ὕλην, ἔσχιζον ξύλα πελέκει καὶ σφηνί. - Ὁ ἵππεὺς λαβὼν τὸν ἵππον, ἀνέβη ἐπὶ τὸν λόφον. - Ἀναβὰς τὸν ἵππον, κατέβη διὰ τοῦ πεδίου εἰς τὸν μέγαν λειμῶνα. - Ὅτε ὁ ὑετὸς ἐπιπτεν, ὁ ἥλιος ἦν ἐν ταῖς νεφέλαις. - Εἰ ἡ χάλαζα μὴ ἔπεσεν, ὁ κῆπος ἂν ἦν καλός. - Ὁ οἶνος κάτοπτρόν ἐστι τοῦ νοῦ. - Ὁ λόγος εἰδωλόν ἐστι τῆς ψυχῆς.

EIGHTY-NINTH LESSON.

401.I. p. 342

O man, know that you are a mortal. - O king, remember that you are a man. - We know that the soul is immortal. - This rich man does not remember that he is a mortal. - I know that the philosopher is wise. - The king sent a messenger to say that he

will come. - We have come hither to hear the orator. - Nobody ever yet heard Socrates saying something evil. - It is clear that the father loves his daughter. - The merchant says that he is not rich indeed, but that I am most rich. - The young men ascended on to the mountains to search for gold. - The young men think that they know many things. The old man knows that he does not know many things. - We see that these scholars have learned many beautiful things. - After they saw the horseman falling from the horse, and that already he had fallen, they ran forth to him. - We do not always remember that we are mortals.

401.II. p. 342

Νομίζω σοφὸς εἶναι. - Ὁ γέρον οἶδε σοφὸς οὐκ ὢν. - Οἶδα τὸν γέροντα φιλόσοφον ὄντα. - Ὁ Σωκράτης, μόνος πάντων τῶν Ἑλλήνων, ἦδει σοφὸς οὐκ ὢν. - Ἴσμεν θνητοὶ ὄντες. - Ἴσθι τὸ σῶμα μὲν θνητόν ὄν, τὴν δὲ ψυχὴν ἀθάνατον οὔσαν. - Οὐδεὶς οὐδewποτε ἤκουσε τοῦ Σωκράτους λέγοντος οὐδέν κακόν. - Ἴσμεν τὸν Θεὸν ὁρῶντα πάντα. - Ὡ παῖ, μέμνησο τὸν Θεὸν ὁρῶντα καὶ εἰδότα πάντα. - Μεμάθηκα παρὰ τοῦ διδασκάλου πολλὰ καὶ καλὰ. - Μεμάθηκα ἰδὼν ὄντα ἐν τῇ γλώττῃ τοῦ κόλακος. - Εἰ ὁ βασιλεὺς ἦλθε, εἶδεν ἂν ἡμᾶς φεύγοντας.

NINETIETH LESSON.

405.I. p. 344

We know that God never errs. - Being a man, I know that I err often. - Never erring is of God alone. - The scholar learns how to be wise. - O king, always remember that you are not immortal. - O boy, remember to be virtuous. - Who opened the door? - The thief, opening the door, entered to steal. - I hear the birds singing. - We hear that the maidens sing. - O boy, open the door. - God is everywhere. - All the world is filled with God. - The sun is the eye of the world.

405.II. p. 345

Μεμάθηκα ταῦτα. - Ὁ βασιλεὺς μεμάθηκε δίκαιος εἶναι. - Ἀκήκοα τοῦ ῥήτορος πολλὰ λέγοντος. - Ὁ ῥήτωρ οἶδεν οὐκ εὖ εἰρηκώς. - Ὁ μέγας βασιλεὺς οὐκ οἶδε θνητὸς ὢν. - Ἥδειν οὐκ εὖ εἰρηκώς. - Οὐδὲν ἀθάνατόν ἐστι πλὴν τῆς ἀρετῆς. - Ὁ ἀγαθὸς οἶδε

τιμᾶν τοὺς ἀγαθοὺς. - Ὡσπερ κάτοπτρον δηλοῖ τὸ πρόσωπον, οὕτως ὁ οἶνος δηλοῖ τὸν νοῦν. - Μέμνημαι ἀνοίξας τὴν θύραν.

NINETY-FIRST LESSON.

410.I. p. 347

Egypt is a gift of the Nile. - The Nile was a famous river. - In Athens there were famous philosophers. - The Nile is full of fish. - As the sun is shining, all things are evident. - While the orators are speaking, we all sit wondering. - While the teachers are speaking, the scholars are silent. - Not even while the teacher is speaking, the young man is silent. - The father sends the boy to close the door. - I remember opening this gate on the night before. - You say these things supposing that all things are well. - Mind is the swiftest thing of all; for it runs through all things.

410.II. p. 347

Οἶδα θνητὸς ὢν. - Εἶδον τὸν παῖδα ἀνοίξαντά τε καὶ κλείσαντα τὴν θύραν. - Μέμνημαι ἀνοίξας τὴν θύραν. - Παῖ, μέμνησο κλείσαι τὴν θύραν. - Ἡμῶν σιγόντων, οἱ ῥήτορες λέγουσιν. - Τῶν ὀλίγων σιγόντων, οἱ πολλοὶ λέγουσιν. - Οἱ Αἰγύπτιοι λέγουσιν ὅτι ὁ ἥλιος καὶ ἡ σελήνη θεοὶ εἰσιν. - Ἐν Αθήναις ἦσαν πολλαὶ καὶ καλαὶ στοαί. - Ὁ Νεῖλος πλήρης ἐστὶ μεγάλων ἰχθύων. - Πλησίον τῶν Αθήνων ἦν κλεινὸς ποταμός. - Ἐλθὼν δεῦρο, εἶδον τοὺς ἰχθύας ἐν χρυσῷ ποτηρίῳ. - Πολλὴ χάλαζα πέπτωκεν.

NINETY-SECOND LESSON.

414.I. p. 350

He who does these things. - They who have done these things. - I love those who love me. - God loves all who honor Him. - You cannot take gold except from him who has it. - Those who are laughing now will not always be laughing. - They who flee today, tomorrow will pursue. - Those who honor God, He himself will honor. - Those who love the wicked are themselves wicked. - He who has poison in his tongue, has it also in his heart. - Not he who knows many things, but he who knows useful things, is wise. - A wolf, seeing shepherds eating a sheep, said: What a great tumult would be, if I did this! - The unlearned rich man is

a golden-fleeced sheep. - Of all the virtues the most beautiful is piety.

414.II. p. 350

Φιλῶ τὸν τὴν ἀρετὴν φιλοῦντα. - Εὖ ποιοῦμεν τοὺς ἡμᾶς εὖ ποιοῦντας. - Οἱ τὴν θύραν ἀνοίξαντες κλείσουσιν αὐτήν. - Ῥαδιόν ἐστι τὸ ἡμᾶς φιλοῦντας φιλεῖν. - Ὁ εἰδὼς χρήσιμα σοφός ἐστιν. - Οὐδεὶς σοφός ἐστι πλὴν τοῦ χρήσιμα εἰδότος. - Οὐδεὶς εὐδαίμων ἐστὶ πλὴν τοῦ τὸν Θεὸν τιμῶντος. - Οἱ λέγοντες πολλάκις ἦσσαν σοφοὶ εἰσι τῶν σιγῶντων. - Ὁ σιγῶν πολλάκις σοφώτερός ἐστι τοῦ λέγοντος. - Οἱ διώκοντες θάσσονές εἰσι τῶν φευγόντων. - Οὗτος ὁ ἀμαθὴς πλούσιός ἐστι χρυσόμαλλον πρόβατον.

NINETY-THIRD LESSON.

418.I. p. 353

Before speaking. - I admire him who is silent more than him who speaks. - Who were those present when Socrates died? - A few friends were present. - It is indeed easy to err, but to speak on behalf of those who err is hard. - The shepherd pursues the wolf instead of fleeing. - All men love those who love themselves. - Those who are silent are often wiser than those who speak. - Being silent is often better than speaking. - Love discipline, wisdom, virtue, piety. - The roots of discipline are bitter to be sure, but the fruit sweet. - Only the acquisitions of virtue are stable. - Often the rich man is a slave of money. - He alone who loves discipline and wisdom becomes wise. - From loving discipline, wisdom springs. - Virtue alone remains immortal. - This master has many bondmen.

418.II. p. 353

Ἀντὶ τοῦ λέγειν, σιγᾶς. - Ἀντὶ τοῦ διώκειν, φεύγομεν. - Ὁ σήμερον διώκων, φεύξεται αὖριον. - Ὁ τὴν ἀρετὴν φιλῶν μακάριος. - Ὁ τὴν σφαῖραν εἰς τὴν κρήνην ρίψας, φεύξεται εἰς τὴν οἰκίαν. - Ὁ μὲν ὄφις ἰὼν ἔχει ἐπὶ τῆς γλώσσης, ὁ δὲ κόλαχ ἐν τῇ ψυχῇ. - Οὐδὲν κρεῖττον ἐστὶ τοῦ σιγᾶν πλὴν τοῦ εὖ λέγειν. - Τίς ἦν ὁ τὸν βασιλέα ἰδών; - Ὁ αὐτὸς ὁ ταύτην τὴν ἐπιστολὴν γράψας. - Ἡ αὐτὴ κόρη ἢ τὴν θύραν ἀνοίξασα νῦν κλείει αὐτήν.

NINETY-FOURTH LESSON.**424.I. p. 357**

The letter is being written. - These letters were written by me. - By whom was the messenger sent? - By my father. - All these letters will be sent tomorrow. - The good are loved by God. - The wicked not even by themselves are loved. - All these things have been often said by you. - The boy was bitten by the serpent at the foot. - If the sheep had not fled, they would have been caught by the wolf. - He who is now fleeing was pursued for a long time. - If these things had been said, who would not have marveled? - Those honoring God always are honored by Him.

424.II. p. 357

Ἡ ἐπιστολὴ ἐγράφη. - Αἱ ἐπιστολαὶ γεγραμμέναι εἰσίν. - Οὐδὲν ἐγράφη ἐν τῇ ἐπιστολῇ πλὴν τούτων τῶν λόγων. - Σφύρα εὐρέθη ἐν τῇ χηλῷ. - Οὐδὲν εὐρέθη ὑπὸ τοῦ ξένου πλὴν ταύτης τῆς χλαίνης. - Οὗτος ὁ σφῆν εὐρέθη ἐπὶ τῆς τραπέζης. - Ἀγαθοὶ ἄνθρωποι φιλοῦνται ὑπ' ἀλλήλων. - Οἱ ἀγαθοὶ φιλοῦνται ὑπὸ τῶν ἀγαθῶν. - Οὗτοι οἱ λόγοι ἡμῖν λελεγμένοι εἰσίν. - Εἰ ἡ ἐπιστολὴ ἐγράφη, ἐπέμφθη ἅν. - Εἰ παρῆν, ἡ ἐπιστολὴ οὐκ ἐγράφη ἅν.

NINETY-FIFTH LESSON.**431.I. p. 360**

By whom was the messenger sent? - He was sent by the king. - If somebody should be sent by the king, we should know him. - If the letters shall be written, we shall send them to our friends. - Let not false words be spoken. - They say that many letters are written daily. - I think these things have not been said by anybody. - Because these things have been said by you, all things are well. - What do you say about having found these things? - He who laughs today, tomorrow will no longer laugh. - He who is pursued now later will pursue. - The colt was bitten by the serpent. - The boy, being bitten by the serpent, ran to his father.

431.II. p. 360

Ὁ παῖς εὔρηται. - Πολὺς χρυσὸς εὐρέθη ἐν τῷ ὄρει. - Ἐὰν εὔρεθῃ τοσοῦτος χρυσός, ὁ ἐργάτης πλούσιος γενήσεται. - Ποῦ εὐρέθη

ὁ παῖς; - Εὐρέθη ὑπὸ τοῦ γέροντος, κλέψας μήλα. - Ὁ παῖς δέ-
 δηκται. - Ὁ ταῶς ἐλήφθη. - Εἰ ὁ λέων ἐδιώχθη, ἐλήφθη ἅν. - Ἐὰν
 ὁ κλέπτης εὐρεθῇ, ληφθήσεται. - Ὁ παῖς, δηχθεὶς, ἔδραμεν εἰς
 τὴν οἰκίαν. - Βροντὴ ἀκούεται. - Ἡ φωνὴ τοῦ ῥήτορος ἠκούσθη.
 - Οὐδὲν ἠκούσθη πλὴν τῶν φονῶν τῶν ῥητόρων.

NINETY-SIXTH LESSON.

436.I. p. 362

The man guards the lion. - The lion is guarded by the man. -
 The men guard against the lions. - Who guards against us? - No-
 body guards against you. - The hunters guard against the fierce
 wild beasts. - The unjust always guard against one another. -
 The wicked always fear the wicked. - We two fear to the highest
 degree these wild beasts. - The good fear nothing except evil. -
 The good man does not fear even death. - Death always terrifies
 the wicked. - The unjust always fear one another. - The wicked
 man fears even his own shadow. - Even his shadow terrifies the
 evil man. - The wicked will always fear and guard against one
 another.

436.II. p. 363

Αεὶ φοβοῦ καὶ φεῦγε τὸ κακόν. - Ὁ ἀγαθὸς φοβεῖται οὐδὲν κακόν.
 - Οὐδὲν φοβήσῃ τὸν ἀγαθόν. - Ὁ θηρευτὴς φοβεῖται τὸν ἄγριον
 λέοντα. - Τὰ ἄγρια θηρία φοβεῖ τὸν θηρατὴν. - Κλείομεν τὰς
 οἰκίας ἡμῶν ἵνα φυλαττώμεθα τοὺς κλέπτας. - Κλείομεν τὰς
 θύρας ὅτι φοβούμεθα τὸν κλέπτην. - Ὁ κλέπτης φοβεῖται ἡμᾶς. -
 Οὗτος ὁ νεανίας φοβήσῃ τὸν κλέπτην. - Φοβοῦ τὸν Θεὸν καὶ τίμα
 τὸν βασιλέα - Ὁ τὸν Θεὸν τιμῶν οὐποτε φοβήσεται. - Ὁ τυφλὸς
 φοβεῖται πάντα. - Οἱ ἀγαθοὶ οὐδὲ τὸν θάνατον φοβοῦνται. - Ἡ
 ἀρετὴ πηγὴ ἐστὶ βεβαίας εὐδαιμονίας.